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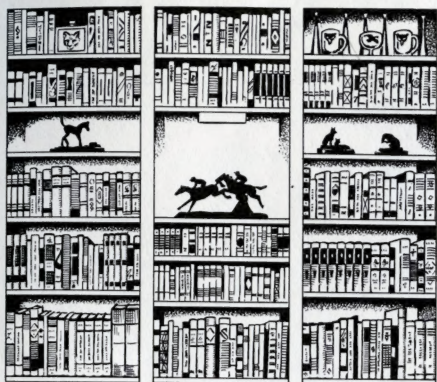
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EXCEEDINGLY RARE
IN MELLON (#19)
LOT 428 McCLAY
1ST EDITION



Vp and be doing, and the Lord will be with thee.
1. Chron. 22. 16.

THE
P E R F E C T I O N
of H O R S E - M A N S H I P,
drawne from Nature; Arte,
and Practise.

By *Nicholas Morgan* of *Crolane*, in
the Countye of *Kent*, Gent.

Data fata sequuntur.

Τὸ πρῶτον ἐστὶν συγγραμμὸν.

*Ni*l tam facile, quam otiosum et dormientem de aliorum
labore, et vigilijs disputare. Hier.

ῥᾶν μαμῆσθαι ἰμυῖσθαι.

Imprinted at London for *Edward VVhite*, and
are to be solde at his shop at the Signe of the
Gun, neere the little North dore of *Saint*
Paules. 1609.



And be doing, and the Lord will be with thee.
1. Chron. 22. 16.

THE PERFECTION

of H O R S E - M A N S H I P,

drawn from Nature; Art,
and Practice.

By Nicholas Morgan of Colerne, in
the County of Kent, Gent.

Data fata sedentibus.

De athenis videri.

Eximium facit, quoniam est dominum de athenis
hunc athenis videri.

Eximium facit, quoniam est dominum de athenis

Printed at London for Edward Widdie, and
are to be sold at his Shop at the Signe of the
Gun, nere the little North doore of Saint
Pauls. 1609.



TO THE MOST HIGH,
Puissant and Renowned King,

JAMES by the grace of God

King of great BRITTAINE,

FRANCE, and IRELAND,

Defender of the Fayth. &c.

(*)



Amongst all Creatures

which the high and mighty
Creator of the World hath
form'd on Earth (most graci-
ous and sacred Soueraigne)
those euer haue been iustly
(by all vertuous and tempe-
rate Spirits) crowned with
the Garland of Prehemi-

nence, by whom the knowledge & glory of the Cre-
ator, hath been best knowen and aduanced: of which,
onely Man, by heavenly grace thereunto created, &
also, by like grace, to the rule and dominion ouer all
other Creatures, as to his Birth-right (purposely or-
ed) is aboue all others in superlatiue esteeme.

In the manner (amongst inferior Creatures) none

The Epistle

may enter the Listes of compare, with those whom the omnipotent Creator hath enriched with greatest abylities for the vse and glory of man. *Nam in quibus est eadem Ratio, similitudinis eorum debet idem us existimari:* For the Verdict of Reason must passe according to the Euidence of Proportion. And what scrutiny can finde a Beaste more behouefull to the greatnesse of persons of Estate, and necessary to men of inferior condition then the Horse, which besides (his seruiceable obedience) is beautified with a chiefe Excellency of comely shape and couragious boldenesse. So that the glory of Princes can be by none more highly aduanced, their Armyes more inuincibly fenced, or their Enimies more speedily subuerted. Hence it is, that Antiquity, named them *Iumenta*, as the chiefe Adiumēta or helps of humane nature, that by the very name, the noblenesse, necessary vse and profite of them might be knowen, and the diuision betwixt the Noble and Worthy, Base and Vnworthy, manifested in fit difference: Wherevnto, none, onely the Learned and generall practise of all former Ages, but more particularly, the Statute-Lawes of this your Royall Kingdome of England do subscribe: recording them to be the maintenance of the strength & preservation of euery Kingdome: Without them, the pride of the Enemy, wanting no boldnesse to attempt, cannot but bring dishonor and detryment to Prince and Countrey. So man cannot be so much seruauant to his owne conceit, or so iniurious to such seruiceable Deserts, but that must acknowledge, not onely the Excellency

to the Kings Maiestie.

also the necessity of a Creature (by inseperable community) so lincked vnto him, that with it no Stratageme is vnpossible, and without it, the least exployt hardly accomplished. Now, although this your Renowned and flourishing kingdome be so fortunate in blessings, as neuer to haue deaffed any eares of forreigne Countreyes, with supplication for assistance, yet forasmuch as all good Races and breed of Horses are therein so decayed, that neither the true shape of their primary creation, neyther their perfect and right maner of their breeding, & preseruatiō in perfection, neither the knowledge of their natural qualities (without prooffe & practise) is by fewe or none discerned, neither by writing or practise foreopened, (without which, that olde Chiuallry of our English Nation cannot be continued) & thereby Error and Ignorance (two inseperable Twinnes of this Age) through Custome (the Tyrant of all Ages,) more predomynate, then was the palpable darkenesse of Egypt. Who is not afrayed least the idle delightes and delicacies of this inuerted & infected Age, (the first seedes of subuersions of all Kingdomes) make your Subiectes degenerate from their Auncestors happy care in this kind: seeing the Learned forbear to practise, and the Practisers forbear to study: each man respecting his bred-conceit and owne priuate end, more then their Mother, the Common-weale: the trueth wherof al mens eyes depose. The feeling consideration hereof, being engrafted in the Temple of my memory, seeing the most excellent Horsemen, vnderstrucken with the feare, by vewing what

The Epistle

heeretofore was y^e done, was drawn to the consideration of that was not done, and to acknowledge *Paria esse nihil fieri, et inepte aliquid fieri*. Therefore, for the reuiuing of the dead senses in the liuing minds of such as shal desire knowledge how to refel al former Errors therin, I haue perfected this worke. being assured, that which is once true, remayneth true for euer, neither can by art or strength be chāged into vntrueth no more then pure gold in deed, be no lenger gold: My selfe for the time of .xxxv. yeares past, (as to my fatal delight & period of desire) giuen to the reading & practise of the most learned and best experimented in this Subiet, was long imprisoned in the dark dungiō of their diuisions (yet alwaies gasped to sucke the rhinneest Ayer of true knowledge) at length perceiued, that the searching out of trueth, was ingrafted in all men, according to that saying of *Isocrates* to *Euagoras*: Artes and Sciences receiue their perfections, not by relying vpon the sayings & opinions of men of former ages (of how great Authority soeuer) but in finding out the trueth, to correct and change whatsoeuer is found vntrue. This mooued *Aristotle* for the discouery of high secrets of Nature in his naturall and supernaturall Philosophy, to confute the error of many excellent personages: & more when occasion was offered, spared not his Maister *PLATO*, adiudging (as himselfe affirmeth in his first Booke of *Ethicks*) the honor of truth to be preferred before all duties: Yet farre more easie shall I wring from *Hercules* his Club, then the deepe apprehension of olde error, suddenly lose the colour died in th

to the Kings Maiestie.

thicke braines of cōmon people : for, *Placis ignorantia periculi rationem sui non habet* : The ignorance of cōmon people hath no apprehension of their owne danger. Who can be ignorant, that all or the moste part of your subiects, at the entry into this your kingdom, and euer sithence haue acknowledged your sacred gifts beyond the reach of all inuention, thereby sounding forth their ioyes, eache man discouering his most hearty embracement of so gracious & blessed a Soueraigne? How should I, though the least and last of all others (if no iealous *IF NO* hinder the flight,) possiblye feare, (if vnworthynesse did not breede feare,) to leaue this sparke of my inwarde and loyall affection (to his naturall assention) to flye to the most Highe in highnesse, in whome the fulnesse of knowledge and practise of this Subiect doeth rest so farre beyond the rest, as Knowledge and Practise dothe or can adde to Nature, to whome *FAME* it selfe dareth not call an Equall: whose shadowe of perfection, by imputation maketh perfect the imperfection of this my perfection, as thinges below receiue Light or Darkenesse from aboue. This Treatise I haue drawn from the springs of Nature, Arte and Practise, whereby shall euidently appeere all perfection of breede, shape and exquisite action: First, to haue Commencement from Nature, Then to bee guided by generall Preceptes and vniuersall groundes of Arte. Lastly, perfected and preserved by vse and practise. And when these bee truely vnderstoode, then, and not before, shal this, now withiered & dead Art of Horsemanship

The Epistle.

manship blaze this motto, *Hijs radijs rediuiua vi-
resco.* Your Maiesties performance heerein cannot
buttende to the immortall Fame of your Person,
theterror of your Enemyes, the strength of your
Kingdomes, and the general applaud of your louing
Subiectes, whose eyes hauing seene the accom-
plishment, whatsoeuer they haue heeretofore seene,
shalbe but as Stubble to lower grasse.

Now, with Hart and Handes lifted vp to the
King of all Kinges, I pray; That as he hath
made you the greatest on Earth,
so may your yeares be in this;
and after, your place in
the Kingdome of
Heauen.

*Your Maiesties least
and vnworthiest
subiect:*

Nicholas Morgan.



TO
THE MOST HIGH
and mighty Prince, HENRY
Prince of great BRITTAINE
apparent.

H*He thrice worthy (and*
long decayed) Skill of Horte-
manship (right Noble Prince)
whether it stande more obli-
ged to your Royall inclinati-
on, by which it is newly reui-
ued, or to your practicall perfection, by which
it is rarely beautified, I had rather the establish-
ment of good Races and perfect Riders, then
the rudenes of my Artelesse Pen should decide.
And what fitter Herald can there be to diuulge
your loue to our Nation, or your victorious re-
solutiō against hostile inuasions, then the main-
tenance of that whereby all your Hereditary
Kingdomes must be walled and enlarged, your
Foes daunted, & your victorious Name enthron-
iz'd. Heerevnto if by these my elaborate Di-
rections

To Prince Henry.

rections, and experienced Obseruations, your Highnesse may bee happily incited, I make no question, but this little Iland, will turnish you with so fit places for breeding, and so sufficient Riders for managing, that your men shall not complain for want of excellent Horses, nor your Horses groane for want of worthy Riders. This pleasing Harmony, your forward beginnings haue giuen vs great cause to hope, and your answerable proceedings will (I doubt not) afford vs the happines to see. By those was this naked Impe of mine first bred, and by these it looks to bee still fostered, as being his first Fruits :

who with his harty praers for your
endlesse happinesse, hath who-
ly deuoted his vnworthy
selfe, to be

*Your Highnesse most
humble Seruaunt,*

NICOLAS MORGAN.

To the most honourable Lord,
EDWARD Earle of WORCESTER,
Lord Herbert of Ragland, Chepstow, and
Gower: Master of his Maties. HORSE,
and Knight of the noble Order
of the Garter.

IT may seeme strange, Right Honorable, (if not
within the degrees of admiration) that after many Editions
of Horle-manship, published and practised in severall Nati-
ons, as well before the coming of Christ, as y^t hence, with a ge-
nerall approbation of perfection, and therby growen to so high
esteeme, that it is thought the whole world can not discover a-
nother such, there should be now (by one who hath drawn the
longest Line of his life within the Listes and Limits of an Inne
of Court) a Volume of new Inuentions: The Tuscanes do say,
that Wittes of inuention are Goatish, because they take pleasure
and delight to walke alone, and to approach neere steepe down-
falles, and will not follow the beaten path with a Guide before
them: But it behoueth that in humane Artes, there be Goatish
wittes, who may discover vnderstanding, through Secretes of
Nature, and deliuer Contemplations not heard off. After this
manner, Artes take encrease, & men dayly know more & more:
for, as Aristotle affirmeth, our vnderstanding is like a plaine
Table whercin nothing is portrayed: My selfe seeing all for-
mer Writers and Practisers, neuer to haue published the know-
ledge of Nature, Art & Practise of this Subiect, but successiue-
ly to haue troden and traced each other in one path, not daring
aduenture to ad anything vnto that Table, whercin (through
want of perfect sight) they thought APOLLOS Pensil to haue
been, esteeming all the actions of Superiors to be Rules of action
to Inferiors: et quod viros magnos sequi est pene sapere
and that the pathes of the auncient Phylosophers are so worne

To the Earle of Worcester.

out, and ouer-grown with weedes, that no tract or touch remained to trace or follow them and their labyrinth, so intricate, that no Ariadnes threed could winde him out that was once entred: neuer belceuing, that Nature had dealt liberally with all the world besides, thought it vnpossible for other to ascend to any higher Contemplation of Nature: although the wise & learned will euer presume to race out that old ennied Sentence, Plura latent quam patent: being written in capital letters, euen by the hand of Nature in the forehead of euery Creature. And knowing (Right Honorable) the true end of all mens labours and Studies to be the beginning of the public and common good of their Countrey whe rein they breath and haue their being, without fearing PLATO his Prouerbe: *μῆτις πρακτεος ἀπὸς διουσι*. NOTHERCVLES himselfe against TWO: or *ἐκ διουσι οἰμῶν*. the reuenging eye that is neuer shut, (the necessity of the time enforcing therevnto) I haue heerein, not onely discovered, the hidden Secretes of Horsemanship, but also the manifest Errors of the Arte and Practise: And presuming vpon your Honors accustomed fauours towards all louers of this Art, hauing both the life of the true knowledge and practise thereof, as also the Seate of perfect Iudgement most worthily liuing in you, to inspire some life into these breathelesse Ghaastes of wine, wherein if I haue omitted anything pertinent, or admitted ought that is superfluous, I hope the eye of your fauour will winck at my missing: as for the malicious, seing I cannot looke for fauourable acceptance, I weigh not their verdict, onely as the Poet sayth, Equitem mihi plaudere curo. In which hope of acceptance of my tendered Dutye, and pardon of your Honorable Lordship for my boldnesse, I thrise humbly take my leaue, and euermore rest,

Your Honors, in all seruice:

NICOLAS MORGAN.

The Author, to the Gentlemen
of great BRITTAINE.

IT appeareth by Varro and many
learned Phylosophers, that in the first Age, as well men,
as beasts did liue of those things which the vntilled earth
naturally brought forth: and that in the second Age, men
began with feeding of Cattel, & after to plow the ground,
to take the fruits, to plant Trees, to take wilde Beastes to
make them domestical: and that some Countreies did nat-
urally exceede others in diuersity thereof, as *Phrygia* for
wilde Sheepe, *Samocrates* for Goates, *Italse* for Hogges,
Dardania, *Media*, and *Thracia* for Bulles and Kine: *Fusia*,
and *Cacinia* for Asses, and *Spaine* for Horses. And after
that they had made vse of all Creatures, they affirmed that
*Inter cetera Animalia, Equus sensetur nobilior, et magis ceteris
necessarius, tam regi buset alijs Principibus, tempore bellorum et
pacis:* Amongst other liuing creatures, the horse is esteemed
more noble, & more necessary then others, aswel to Kings
& other Princes, in the time of warre and peace: So that sy-
tience their first vse, there is not any thing more probable
then each mans necessarye vse, and inestimable estimation
of Horses with all humane societie, necessarye compre-
hending, hath bound all men, or onely to endeouour truely
to know (according to their original nature) but also to en-
crease and preserue them in their greatest perfection: Yet
such hath been the forgetfulnesse of latter Ages, that the
true natural knowledge of euery other creature increasing
in perfection, this onely lyeth recorded in the Role of grie-
ued memorie: For if you behold the excelling knowledge
& preseruation of the Oxe, the Cow, the Sheepe, the Hog,
the Dogge, the Fish, the Fowle, the Frute, and all other
Creatures befitting the vse of man, how painfully sought
forth, how louingly intertained, how diligently preserued,
how carefully increased, how painfully amongst all men

now.

To the Gentlemen of

nourished, and how providently bestowed: you must confesse that the generall good knowledge and preservation of all is become common to all: Againe, if you consider the restitution of good Learning, the ornament of all Artes and Sciences, by the diligence of mans skyll reconered; Hath not Gramer, Poetry, Rhethoricke, Logicke, Mathematicall Sciences, Astrologie, Cosmography, philosophy, Phisicke, Arte of Chivalry, Buildings, Paintings, Musicke, Eloquence, knowledge of Lawe, and Diuinity, And all knowledge whatsoever, attayned greater and farre more amendment and preservation, & onely the true knowledge of the Nature, Arte and practise, with preservation of perfection of this Subiect left in darkenesse, and the men of Skill (who should have beautified the same,) vterly forbear the dealing, setting their soueraygne felicity otherwayes; so as the forbearing of the Learned to practise, and the forbearing of the practisers to study, the true knowledge & practise therof, being altogether vnperfect without knowledge and practise, (most palpable Error) is (by

** Natura cala-
mitatum, mo-
limentum con-
suetudinem in
uenit.*

* cancred and corrupt Custome) both Mother & Nurse of all practise. And yet if you first consider the naturall Valour of the Gentlemen of these Kingdomes, for fitnesse and aptnesse of Horsemanship, to vnder take without rashnesse, and performe without feare: like fire enflaming their harts to the execution of difficult deedes: Secondly, their true wisdom in materiall and waighty points, not suffering their mindes suspended in vncertainty, comprehending nothing but certaine and vndoubted knowledge:

Thirdly, their vertue of Temperance, to whom a Royall Scepter appertayneth, keeping their appetites and vnruly affections of nature, in awe and gouernment, like vnto the fixed Starres, who the higher they bee, the lesse they desire to seeme. Fourthly, their laborious practise, redily assisting the power of their will and vnderstanding, not standing vpon what they borrowed of their Auntieors, but working out their owne honour. Fifthly, their comelynesse of grace, in and to all and euery their actions,

*Exercitius la-
bore proficit o-
mnino consensit.*

with

Great Brittain.

with their sweete affability, that can no more be seuered from them then life from the soule: and their studies such, as those that know ignorance, can neyther purchase Honour nor weild it, but that Knowledge must both guide and grace them, the onely fit & naturall quallities of good Horsemen. You Would beleue, the Excellency of their Nature (with knowledge and practise) would make all mens harts Idolles of their delightes, and to be honoured with their oblations, whereby the beholders would eyther with them not so excellent, or at least, that they could think them not so excellent, seeing Nature helping Nature, and Arte so hidinge Arte, as the forces of delight would be without withstanding. Lastly, if you consider the aptnesse and fruitfulnessse of the Soyle of these Kingdomes, for the maintenance of these beautifull Creatures, (whose praises the whole world doth celebrate with admiration, acknowledging their excellencie, the renown of their Excellencies) you would presently acknowledge that the not acknowledging of our ignorance of Nature, and of our Errours in this Arte, and the want of the practise, are the onely efficient causes of the infinit number of Iades, the vitter decay of perfect Races, and deprivation of true Iudgement; For vntill we shall acknowledge our owne ignorance, we cannot possibly assure ourselues of the true testimony of Iudgement, because we can not vnderstand, or peirce into the Marrow or pyth of a thing, but that we must sticke in the bone: For ^{every} humane proposition hath as much authority as another, if Reason make not the difference; because there is not a thing so vniuersall in Nature, as diuersity, the which appeareth in that there is no one thing wholly like or dislike to another. So as it is manifest, that the reason of man hath many visages: It is a two edged Sword, a Staffe with two Pikes: *Ogni me de glia, ha il suo reverso.* There is no reason, but hath a contrary reason, sayth the foundest and surest Phylesopher, And therefore, the want of the true reason and knowledge, of Nature, Arte and Practise of this Subiect, doth not onely destroy all the Races

Quod verbo dictum est, verum sit negatum

To the Gentlemen of

Races of good Horses, but also to them that are naturally good, bring alcontrary vices, vnllesse some God lay his helping hand therevnto: Wherefore, you valorous Gentlemen, in whom all Heroycall partes are begotten, bred and nourished, whose inward mindes cannot be painted by any thing, but by your true shape of vertue: For although the body of Nobility consist in blood, yet the soule in the eminence of vertue: Forasmuch then as God hath giuen vs a King, such as the Subiect neyther wanteth Iustice, nor hee obedience, whome all Nations finde so hurtlesse strong, as they haue thought better to rest in his friendship, then make trial of his enmity, who excelleth in nothing so much as in the zealous loue of his people, whose knowledge and practise of this Subiect is such, as he taketh away knowledge and practise, but such as he giueth backe by his shadow. Cast not a myst ouer your owne glory, but so kindle your desires and raise your affections, as the meane and base sorte of people, may not by their ignorance or error, make you do amisse, whom God hath giuen hearts to doe well: neyther let your eyes degenerate from their creatiō, but do you endeuour the true knowledge of Nature, Arte and practise heerein; so as it may be said of you, that, as it is the greatest thing the world can shewe, yet the least thing may be praysed in you. If there were a view of all the Races and breed of Horses within his Maiesties Dominions, I make no doubt, but to finde a hundred Royles and Lades, before one of true and perfect shape. But if a view were made of the general number of Horses that are kept within the same, it wer much easier to find 1000. Lades then one Horse perfectly shaped, which were vnpossible if we did see our owne Error. It is truely obserued by the Learned, *Nemo sibi tantum errat, sed alijs erroris causa, et Author est.* Error is not simply an Error to him that posseseth it, but it is the cause and Author of many other errors. And besides, whosoeuer beleeueth an error, thinketh it a worke of charity, to perswade another to beleue the same, and that he may the better do it, he feareth not to adde of his

Great brittaine.

his owne inuention, to much as he seeth necessary for his purpose, to supply that want and vnwillingnesse which he thinketh to be in the conceipt of him to whom he telleth the same And therefore, whereas other Nations publish themselves the great Maisters of this Subiect, affirming that whatsoeuer they say, should be beleued and receiued without iudging and examining what they teach: Hold it for tyranicall iustice: *Nam qui a semet ipso loquitur mendax est.* It is said, that in the Countrey of *Pharalia*, from whence came *BYCEPHALE* Alexander the great his Horse, that the Mare that was kept for that Horse, brought forth Coltes alwayes like the Syre: for which cause, *Aristotle* reporteth, she was called *IUSTE*: I will not enquire how many of our great Maisters can expresse the naturall and true reason thereof, (although I doubt not the same, and many more greater expressed in this Tractat) and yet the learned Phylosophers and Phisitions make great Dispute from whence the likenesse of yssue to their Parentes proceede, considering their diuersity of likenesse: neyther will I enquire of any mans particular Stable, where peraduenture (*Asinus sub freno currere docetur*) some concealed Cart-Horses are finely cloathed: Neither, at any time enquire where true practise of Horsemanship (I onely speake of riding) his Maiesties Court excepted, is vsed. Who can make that cleane that commeth of vncleane feede? Can a Kite bring forth a good flying Hawke? *malis Corui, malis moribus*: of an euil Crow, commeth an euil egge. The long and pittifull apprehension hereof (standing at the gates of my eares) although in the winter of mine Age, hath more then enforced me to this labour, and to present the same vnto your view, as the most noble Aire for such labour to flye in, who by consideration what is amisse done, may fro the Springs of your wisdomes, as from the Beames of your vertues, be moued to the consideration of that is not done. & by your generous endeouours, in short time, make both it & your selues in it, in al famous partes, & all his Maiesties Kingdomes and Dominions about all the Kingdoms of the world in

To the Gentlemen of

greatest perfection, hauing at this day as famous Riders, as euer was *Zenophon, Gouan Barardino, Colo Pagano, Frederick Gryson, John Pietro Puglino, Claudio Curto*, or who soeuer. And therefore my principall labour herein, is principally to enforme & guide the vnderstanding with assured knowledge, vndoubtedly to know from whence the perfection of shape and the naturall goodnesse of euery horse proceedeth: *ut ipso nullo Ethiopem cognoscas*: That by the only view of them you may know their goodnesse, & how to keepe & maintaine your Races in greatest perfection nearest their originall and primary creation, & to set forth the same by probable reason, thereby to refell and confute all former Errors heere tofore written or practised, neuer by any heere tofore attempted, but the contrary successiue defended. My desire therefore is, that you would be pleased diligently to read this my Tractat, wherein (I doubt not) you shall finde sufficient contentment against the oppositions of any former Writer whatsoeuer, and to do your greatest endeouours to place within euery Shyre a sufficient vnderstanding Rider according to the Rule of *Themistocles*, that will *Impetrare melius quam impetrare*, preuaile by perswasion not by constraint: By whom all Horses fytte for seruice may be made fytte and apt for all seruices, because without such Riders, there is not one Horse of a thousand vnderstandingly and truely broken or made perfect. Then shall your Horses be defence of the poore, preservation of the rich, laughter at feare, inuincible power against force, honour of our most renowned King, and the life of the Common-weale: The want whereof hath not onely deprived all his Maiesties Dominions of good Horses, but also hath discouraged and dismayed many valorous and noble Gentlemen from the delight and pleasure therein, although the whole Arte & euery part thereof be without offence, scandal, damage, or preiudice of another: And without preiudice of the selues, their honors their healthes, their leasure, their duty, or their function, if the same be taken as men do take Honny, with the tip of the finger, not with a full hand for

Temperance
the rule of all
pleasure.

Great Brittain.

the fulnesse of pleasure is the bayte of iniquity. And you my native Countrey men of North-hampton Shire, as also you Gentlemen of Kent amongst whom I live: (A Countrey object to the eyes of all forreigne Nations,) because there is neyther hartie desire nor true ioye in that whereof the minde is vnskilfull & ignorant: Let the Coles of your affections bee kindled with delight, & your actions to the eares of all people blownen to a wonder, against which, let no excele bee sufficient Armour to set in a beautifull Sample, such Workes of Horsemanship, that may be as a Glasse to the blinde eyes of al forreigne Nations to see their imperfections, & your actions in such perfection, as you thereby may get the first possession of the keys of al honourable and vertuous mindes. But if you object that the Iorney of high Honor lyeth not in plaine way, and that you cannot eate the sweet without the sower, *Nam qui addit Scientiam, addit et laborem*, So may it be said on the contrary that laughter is mingled with teares, *Et ipsa felicitas, se nisi temperat praeiit*: Yet I pray you be not dismayed, *in via virtutis, nulla est via*: there is noway vnresistable to vertue: *Nulla est praecursus omnibus parat*: Neither is the way forestalled, but open to all, neither is or can any thing bee so hard or difficult, but paynes and industry will effect. Be not as the standing Pooles that gather onely corruption: what moued *Periander*, to vndertake the digging downe of the high Mountayne *Ischmus*? Let it not be forgotten that the Learned haue said, *Dyfaciente nasuntur*. The Diuine power ayoth all vertuous endeouours. Certainly, there are so many Beauties and so many Graces in the face of Godnesse, that no eye can possibly see it without affection, without raiishment: otherwise, where had beene the Glory of al the famous vertuous & worthy Actes of *Alexander*, *Themistocles*, *Epaminodas*, *Hercules*, *Perseus*, *Thesius*, *Bellitophon*, *Hanniball*, *Scipio*, *Caesar*, and of infinite others, if great and difficult Labours had swallowed their glorious endeouours? *Libor est materia virtutis egera, hunc qui reigen es illa regit*. The rewardes of Labour are vertue, and glo-

Degenerat a robore ac virtute miles assuetudine voluptatis. Tacit

Malorum est voluptas.

Honus Vere, et nus est

Qui scrutator est maiestatis apprimetur et gloria.

To the Gentlemen of

rye, and he that refuseth Labour, refuseth the reward.

This moved that worthy King *Agesslaus* vpon his death-bed, to commaund, that no Image or picture of his resemblance should bee made: for if I haue, said hee, any famous thing nobly done, it will beare witnesse enough for mee: *Talis post exilium fama est, qualis ante exilium vita*. Such as the life is, such is the Fame in death. *Vixit post funera Virtus*: when a man is Dust, his Vertue dieth not. And therefore I conclude, *Qui fugit Molam, fugit Farinam*: He that burneth the Mill, hath Ashes for his meale. Now, although in my Dedictory Epistle, I haue set open the Prison Doores of my desires, I confesse beyond the degrees of mediocrity, and offred them as an incense, vpon that fire wherein my hart was sacrificed, yet so farre did the Sparkes of vnslaine Dutye preuaile in mee, that I haue reserved a poore remnant to liue in the protection of your fauours,

*Sublime fer-
ara Vertice (y-
dera.*

The which, with my selfe I consecrate to your seruice: wherein, (if such happinesse I may finde,) I shall acknowledge my contentment higher then the highest Rewarde that outward things can bring vnto mee.

Adde manum, et cum Minerua manum moue:

By him that wisheth all the degrees of *Nature, Arte and Practise* to attend your desires to the highest.

N. M.



¶ The Authour in commendation
of the worthy and renowned Rider,
ROBERT ALEXANDER
Knight, deceased.

GREAT Alexander deerely lou'd his Horse,
The Horse lou'd him, and suffered none to ride
Vppon his backe, by flattery or by force,
But his dread Lord, that halfe the world did guide.
This knight did beare that Alexanders name,
Who brought the proudest Coursers to his becke,
And with his hand, spurre, voice and wand, did tame
The stately Steedes that neuer brookt the checke.
He father was to Alexanders three,
Which are for riding held in high respect:
As they are highly praisd, admir'd was hee,
That taught them first those Coursers to correct:
Not onely he in England was esteemd,
But eeke in forraine Countries for his Art,
And yet to me (that honourd him) it seem'd
His fames report was lesse then his desert.
This knight (the mirrour of all knights for riding)
Had many men of worth and great renowne
That were his schollers, by whose happy guiding
They in this art did put all others downe:
Re gentlemen, ye knights, and stately Peares,

That by his life reaped profit and delight,
Come ioyne with me in shedding solemne teares,
And mourning for the death of this braue knight,
As Art united with Experience long,
Taught him those lofty Steedes in awe to hold,
So nature fram'd his body faire and strong,
And heauen gaue him a spirit stout and bold:
To him was I beholding for his loue,
My labors still were welcome to his sight,
This stirreth vp my heart, and doth it moue,
In what I may his friendship to requite.
In Fames sweet breath he liues, yet wants he breath,
And thus he liues, and yet his life is donne,
He rode apace, yet is out-rid by death,
And still he rides and yet his race is runne:
He rides indeede, but how? on Angels wings,
And is new knighted by the King of Kings.

FFNIS.

Anabstract of the principall matters that are handed in this Booke.

THe cause wherefore the Arte of Horfmanship was deuifed: who are fit to learne the fame, And who are fit to teach the fame in perfection.

2. That there muft be a true knowledge of the nature of the fubieft, wherevpon arte & praftife doth worke.

3. That the nature of all Creatures desireth reftitution to their former naturall perfection, and an innated hatred to the contrary.

4. That the defire of knowledge of horfmanfhip & the knowledge it felfe is naturally grafted in man.

5. That perfect horfmen, and perfect horfes, are of fuch excellency, that a great honour and ftrength of the ftate of a kingdome dependeth vpon them.

6. That the auncient writers, and practitioners of horfemanfhippe doe fet forth the goodnes of horfes to proceed from the goodnes of the Countrey, the Aire, the waters, the ground, the Complexion, the Colour, the markes and the fhape.

7. The demonstration of their errors there in and the confutation thereof, drawne from nature, reason, and experience.

8. That the naturall goodnes of all horfes is only taken at the tyme that they are framed in the wombe, and not otherwife, and therefore perpetuall and not changeable.

9. That the artificiaall goodnes of horfes, is only accidentall, gayned by Arte, and preftured in vigor, by vfe and praftife.

10. That the naturall qualities of horfes in their firft and primary Creation, were in all perfection, and what thofe qualities were, & the caufe why the fame became imperfect.

11. That thofe naturall and primary qualities, are not vterly depriued (notwithftanding mans transgreffion) but only obfcured and therefore by mans diligence may be reftored to the full fufficiency of mans vfe.

12. That the naturall goodnes and qualities of euery horfe, how young or old fo euer he be, may be knowne, and is herein perfectly fet forth how to be knowne, without prooffe or praftife, onely vpon the view.

13. The true defcription of fuch Horfes and Mares, as are to breede perfect Colts, neareft to the firft creation.

14. The age that fuch Horfes and Mares are by nature fit to beget, & bring forth colts in perfection.

15. The meanes how to prepare and keepe them before they come to the action of begetting, fo as their Colts may be in perfection of naturall goodnes, and that without fuch obferuation they bring forth lades.

16. The time when, how and where they are to do the action.

17. The manner how to keepe the mare after conception, and how

An abstract of the Booke.

to preserve the Colt in the wombe in perfection of naturall goodnes, until it be foaled.

18 The maner how to vse them when they are foaled, and still to continue and preserve them in naturall goodnes.

19 The maner how to teach a Colt to amble without handling.

20 The description of a perfect stable.

21 The maner of perfect shoeing.

22 The maner of taming Colts.

23 The art of Riding.

24 The true and perfect diet of Horses for preservation of health and continuance.

25 The definition of sicknes, the cause of all sicknes and death, and the causes of long life.

26 The meanes how to keepe them from inward diseases, and outward Sorances.

27 The manner of curing of all diseases, the signes to know them, and the causes thereof.

From the iudiciall reading and consideration of the
*whole discourse of this worke, there appeareth
the knowledge of these causes. viz :*

1 Wherefore one Horse is better, then another in his action.

2 Wherefore two Colts begotten and brought forth by one Horse, and one mare the one is better then the other.

3 Wherefore all Horses in their young, middle, declining, and decrepite age, do differ in qualitie of action.

4 Wherefore some Horses are of vnperfect shape, and some of perfect shape.

5 Wherefore some Horses are of long continuance for seruice, and some for a short time.

6 Wherefore Horses of one and the same proportion and colour, the one is good and the other bad.

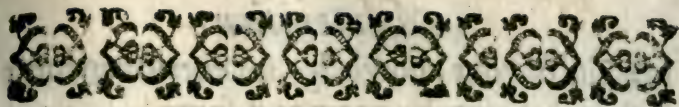
7 Wherefore there are so many Tades and so few good Horses.

8 Wherefore there are so many differences of good and bad actions of horses.

9 Wherefore Horses do euer more decline to imperfection, notwithstanding natures resistance and mans aide.

10 Wherefore horses cannot alwayes liue, though there were no sickness allotted vnto them.

FINIS.



Admonitions to the Reader.

First read, but not with preiudicate opinion, remembring that he which hastily iudgeth, speedily repenteth: *Tamen si indicare velis, sic indica, quasi mox ab alio iudicandus.*

2. Secondly, read all from the first word to the last, and do it not cursorily or speedily, but aduisedly and with deliberation: for a cursory and tumultuary reading, doth euer make a confused memory, a troubled vtterance, and an incertaine iudgement: and therefore he that will mount high, must ascend by degrees.

3. Thirdly, read not with much intermission of time, neither at any time much, least when ye read the last part, you haue forgotten the first. *Nam quo se plus recepit animus, hoc se magis laxat:* for the more the minde sudainly receiueh, the more it looseth and freeeth it selfe.

4. Fourthly, read it often although you finde *Paruum in magno*, when it should haue bene *magnum in paruo*: because *Ars longo, vita breuis*, a great taske but a short time: which don, make
practise

Admonitions

practise of your knowledge, for euery man must first study before he begin to dispute.

5. Fiftly, esteeme not your selfe to know all when you know a litle: for the Synecdoche & figuratiue knowledge (taking part for the whole) is no other then to haue the tongue only tipped with the words of Art, but no iudgement in the Art, for it fareth with mens fantasie, as it doth with their eie sight in an vnequal distance from the object, which being far remoued from their grosse and narrow capacitie, it commeth into their conceit as things of little moment; which if their dim & weake sight were able in the visial line to behold in the deuine nature, they would confesse the surpassing excellency, & exceeding difficulty: but the not acknowledging their own ignorance, is the deprivation of the true testimony of their iudgement.

6. Sixtiy, because this whole worke taketh his grounds from nature, how to know the perfection of the primary creation, how to breed the accordingly, & to preserue them in their perfection, & thereby refelleth the errors in the whole Art and practise of Horsemanship, I haue purposely omitted to ad any marginal directions to stand as Mercuries statues in high waies of olde
point-

to the Reader?

pointing the finger to consequents, or to make any Index or table therof: therefore raise thy hopes (thy only sweet and firme Companion) it is the last thing that leaueth thee and the highest thinges it promiseth thee: it maketh all labors supportable, and all difficulties conquerable, and will euermore remaine vnto thee a sweete Nurse to suckle thy memory till it be strong in it selfe to carry about it the beautifull burthen of knowledge.

7 Seauenthly and lastly, it may seeme that I haue made too large a discourse heerein; the cause thereof is, for that no former writer hath euer vnfolded the true secrets of Nature. The same being darke & enigmatical to common sence, I was enforced to manifest the same by reasons, the which being manifested, bringeth vnderstanding, & then vnderstanding setteth opinion, the which opinion being able to define certainty of truth, there followeth true iudgement, without which al reading is vnprofitable.

*Pro capta lectoris habeat
sua fata libellis.*



T H E
Perfection of Horsemanship, drawne from
 Nature, Arte and Practise.

C H A P. I.

*Notwithstanding the excellency of mans Creation, yet must
 Arte be used to gaine obedience of the
 creature.*



Although the Omnipotent Creator after hee had made this visible world, made man, placing him king & Emperor ouer the same, and of al things therein contained, where, by contemplation of the excellency of the work, he might not onely admire and reuerence the Creator, but also acknowledge his clemency towards him his creature, and although in the creation by his instance of word, he made al things in their perfection, & that in the Creation of man, he made greater deliberation, for hauing created all other creatures with bodies and faculties of life together, yet to make the excellency and dignitie of the creation of man greater, he fashioned the body of man onely apart, to plant therein the soule by inspiration,

B

shewing

Gen. 2. 7.

shewing that the soule that he inspired in the body of man is not taken of the earth, or of the elements, to die as the body doth, but in his creation hee breathed in his face the breath of life, wherby mā was made a li-
 uing soule: & althogh all other creatures were subiect to corruption, & man to a perpetuities of felicitie to eternall life, & that the excellency of the creation of other creatures, hath rauished the admiration of former ages, and that great imagination is to be made of man, for that vnder his feete all are subiected, & for his onely vse and seruice created and still preserued, & that although his habitation bee on earth, yet by his vnderstanding the course of the firmament, the depth of the Sea, and the vncredible height of the Skie, hee contemplateth as neere vnto him, neither doth the darkenes of the ayre confound his minde, the thicknes of the earth let his affection, nor the profoundnes of water hinder his desire, and that the knowledge of all thinges remaineth in man, so that man cannot but acknowledge man the finder out of the cause of all things, and his diligence the consummation of al arts: yet neuerthelesse, man must consider that by his disobedience, he hath lost al obedience, which by original creation was subiect vnto him, & that now the obedience of all creatures must be attained by Arte, and the same preserued in vigor by vse and practise, *Nam ars in-*
fecunda est sine vsu & vsus temerarius sine arte, & al Art is no other then a habit, working by true reason, consisting of many things gathered by experience, profitable to the vse man, not inheritable to man being obscured by the scourge of his owne transgression, although the vertues therof are planted in his originall Nature, so as he shall euermore desire the true knowledge and

Infit sunt
 nobis omnium
 artium ac virtu-
 tum semina,
 magisterq; ex
 occulto deus
 producit inge-
 nium.

Diffinition of
 Arte,

practise thereof, because nature still desireth restitution to his prymary perfection.

CHAP. 2

Who are fit to learne Horsemanship.



I shall be worthy consideration to vnderstand that to attaine to the perfection of this Arte requisite for the best vse of the common-weale, it is fit that he that shall exercise the same, beare a naturall inclination therunto, which if Art and practise be reaued from the science is little worth, but being vnited and conioyned, there shall recide the rarest Artifts of the world, and their workes of greatest perfection, & so haue all the ancient Philosophers found by experience, that where nature doth not dispose an Artift, it hath bene a superfluous labour to toyle in the rules of Arte, *Quia natura nihil agit sine aternis consiliis*, because nature doth not worke but by the Author of nature: and this aduice *Galen* reporteth to haue beene giuen to his father, when he first set him to the studye of phisick, and *Plato* when he was to teach graue doctrine, alwaies made choise of such Schollers, as by nature he reputed most fit thereunto: for although there be many differences of witte in man-kinde, yet *Vnum semper ad vnum destinasse*, one wit is alwaies fatal to one thing: *Et vna ars vni ingenio satis est*, and one arte is sufficient to one wit, & one only wit with preheminance can fal but to one mans lot: for God being the Author of nature, hath not giuen to each man more then one

Nescius sit
qui doceat, in
vanum docto-
ris lingua labo-
rat. *Gregorio*

in vniuersis
One instru-
ment to one
vse

*Nusquam de-
ueniet qui
quot Sideris
I-quitur calles
Varro:*

difference of wit, being a miracle if he giue more in an eminent degree: for as that man that runneth into euerie path hee seeth, shall neuer come to his iourneys end: so he that striueth to know all arts, shall neuer attaine the perfection of any one, wherefore this natural difference must be discerned, if you wil reduce Horsemanship to perfection, which otherwise will be as vnpossible as for a Mid-wife to make a woman to be deliuered that is not with Childe: for mans witte holdeth his proportion with knowledge, as the earth doth with seede, wherein is a naturall disposition, because euerie earth cannot without destruction produce euerie sort of seede: and nature is conditioned like vnto a Stepmother, which is onely carefull to bring vp those children herselfe breedeth, which mooued *Cicero* to say, what else is it (to resist nature) but after the manner of Gyants, to fight with the Gods, the which who so laboureth to ouer-come, shall rest vanquished by her.

CHAP. 3.

Who are fit to teach Horsemanship.



It is to be considered, that the Maister which teacheth the Art, haue both manner and method in teaching, whose vnderstanding must bee sound and firme, least it befall the Schollers as it did certaine Phisitions, whom *Galen* conuincd by many reasons and experiments, shewing their practise false and preiudiciall to mans health, in whose presence their reares fell from their eyes, curssing their hard hap in
hauiug

having so bad maisters when they were learners: so is it also requisite that the studie of Art bee in order, beginning at the principles, and passing through the midst to the end, not to haue many lessons at one time of diuers matters, & to carrie them fardled together, wherby a masse of things being in the vnderstanding, afterwards comming to practise, they haue not a vie of their precepts of art to assigne them a place conuenient: for in the same manner euerie thing is learned, so is it preserued in memorie: which moued *Galen* to write a booke to teach the manner how to reade his workes, least the Phisitians might be intangled in confusion: and therefore it behooueth euerie Artist not onely to approoue his natural inclination, and the naturall capacitie of the Scholler, but also that knowledge haue his due digestion to take deepe root: for as the body is not maintained by the quantitie it eateth, but by that which the stomacke digesteth, euen so the knowledge of this Art is not attained by much teaching or much reading in a little time, but by that practise ioyned thereunto, which by little and little it conceiuet and chueth vpon: for the wit of man doth daily better, by processe of time, and attaineth to that which formerly it neither vnderstood nor conceiued.

CHAP. 4.

That the nature of the horse that is to bee taught be truly vnderstood.

LAstly it behooueth that the nature of the Horse (being the subiect where-upon Arte and practise

Potentia a natura actus a voluntate.

Definition of reason.

*Quid natura misceatur, et di-
versitas totius
mundi & par-
tibus eius in-
serta.*

doth work) be sufficiently knowne, because the know-
ledge of all thinges is such, that vnlesse the nature of
them bee knowne, they cannot be truely and perfectly
knowne, being a fundrie diuersitie of natures, as the
thinges be fundrie whereof they be, because as that is
onely naturall in them, as it is of them, so doth it
declare the nature and naturall qualitie of them, *nam
ex arena nullum funiculum neqtes, neque ex pumice oleum aut
aquam ulla arte exprimes*, For art cannot make ropes of
sand, neither draw oyle or water out of flints, *Et nulla
ars humana & licit a posset contra naturam efficere quicquam*:
and no lawfull and humaine Arte can effect any thing
against nature, neither can the Offices and duties of
Arte be performed, because all Art worketh by true
reason, and reason hath his worke and being, from na-
ture, and is the perfection, center, and the limits of all
mediocritie, beyond which it is not lawfull to decline
neither in too much nor too little: *Nam quicquid mode-
ramine caret, id in pessimam degenerat speciem*, whatsoeuer
doth want the meane doth degenerate into the worst
kinde. I then conclude that the naturall inclination of
the Ryder, the sufficiencie of the teacher, and the na-
ture of the subiect, truly vnderstood with the pro-
gresse vse and practise therin, the full perfection of this
Art will be approoued.

CHAP. 3

*An ineytation to all men to loue Horſemen and Horſes,
and thereby the Arte.*



Ow for asmuch as the finewes of wiſ- *Qui cito crea-*
dit leuiff
corde.
dome are not to beleeu lightly, becauſe
wiſdome comprehendeth nothing but
certain & vndoubted knowledge, which
proceedeth from the beginning and
cauſe to the knowledge and effect of
the thing, and from the effect and euent into the
knowledge of the cauſe; let no man bee perſwaded
that hath true knowledge, that a thing is other-
wiſe then hee knoweth it to be, the which being graſt-
ed in man, they rob and depriue themſelues of it, who
without iudgement allowe, and approoue the opini-
on of the Elders, and doe ſuffer themſelues like ſheepe
to be led by others directions, who at the onely hea-
ring of Ancients and Elders, thinke it not poſſible for
them to knowe more, or for the other not to erre:
whereupon *Ariſtote* in his firſt book of *Politiques* ſaith,
As they haue left to poſteritie that which they haue
found falſe, why ſhould not thoſe that haue found out
the truth, leaue their better things to them that ſhall
come after? and ſeeing the omnipotent Creator crea-
ted man vpright, directly tending to heauen, and all
Plants oppoſite with their heads, and rootes within
the earth, and horſes, and all other beaſtes in the mid-

dle betwixt man and Plante, going as it were athwart,
 so that man (the vniuersall king of these lower parts)
 walking with an vpright countenance as a maister in
 his house, rulling all beastes with obedience and
 following will to man their commaunder, springing
 from their naturall affection to account the minde be-
 ing the efficient cause of their affection to action: (the
 minde beeing the efficient cause of their affection) it
 is a consequent in reason, that man by his knowledge
 and practise for the obteyning of the motion of
 their affection, labour by art & practise to gaine the
 minde and natural disposition of the subiect, to endure
 their being, which the god of nature hath giuen, wher-
 unto euerie creature desireth restitution. All which
 principally consisteth in the true knowledge of nature:
 for who seeth not that where nature is bound, how it
 desireth to bee loosened, and wherein it is decayed how
 it laboureth to be restored, and how all creatures in the
 world reioyce at their returning againe to nature, and
 how the ordinance of all things is to haue ioyned the
 end to the beginning, & to make the course of it stable?
 Not to change from his proper & origionall kinde, do
 we not see the tree, bird, sea, Sun, Stones, Fyre, and e-
 uery creature preserue themselues in the natural course
 of their first and primarie creation, and haue an ynated
 hatred of all things that be enemies to the same? Ther-
 fore whatsoeuer creature is to remaine for durable,
 must now by mans industrie and the helpe of his
 owne nature (so far as lyeth in the power of man)
 bee brought to his former restitution, and for this
 cause hath nature hid the knowledge and truth of all
 thinges in the heart of man, which mooued *Plato*
 to say, That whatsoeuer men learned, they doe but re-
 corde

The works of
 nature

corde them as things forgotte: Shall man then (ſo di-
uine a Creature) ſo much degenerate, to become ſo
flymy and earthy, not to awake his thoughts from the
ſleepe of idlenes, to imbrace the true knowledge of na-
ture, Art and praſtiſe of Horfemanſhippe, tending ſo-
much to the honour of the King, and preſeruatiō of
the whole body of the common-weale? can any calling
bee more noble then a good Horſe-man? are they
not tryumphant both in Campes and Courts? doth
any earthly thing breede more wonder, and hath not
the ſame from all beginning bene hereditarie in the
moſte noble perſons? how then, ſhall not that acti-
on bee accompted moſte beſt and honourable,
that is euermore performed by the beſt? wherefore
let the pleaſure in the exerciſe of your mindes bee ſo
cheriſhed, that without perſwaſion of the excellencye
of the knowledge, your ſelues may bee perſwaded by
knowing the fruites of knowledge, *Patente indispoſito,*
frustra intitur vis agentis, None will bee taught if he be
not mooued with deſire to bee taught: and as *Aristotle*
ſaith, It is not *γνῶσις* but *πρᾶξις* muſt bee the fruites, and
how *πρᾶξις* can bee without being mooued to praſtiſe,
is not hard to conſider, but no doubt that man which
ſeeth the vertue cannot but bee raviſhed with the loue
of her beautie: for as the Image of ſuch actions ſtirreth
and inſtructeth the minde with deſire to bee worthy,
ſo it informeth with knowledge and praſtiſe how
to be worthie: haue not Horſemen from all begin-
ning bene accompted *egregia et imidiata regni mem-*
bra. The moſt excellent & principall members of the
kingdome, and ſuch as the Maieſtie both of King and
kingdome depend vpon? What elſe mooued *Senecus*

Et ſcientia no-
bilior quæ Ver-
ſatur circa no-
bilitatis ſubiectū.

the Emperor to cal them *Senatorū seminarium*, the nurserie of the state? and as men (especiall aboute others) euermore called to the great and solemne meetings of the kingdome: is not a Duke called *Dux* a *ducendo exercitu*, of being the generall leader of the Army? and a Marques called *Marchio*, of this word *Marcha*, which signifieth a horse? for markgrafe signifieth *equitympraefectus*, the general of the Horsemen: and Marsteller the maister of the Horse, on whome all the companye of horse-men called *Equestres* depended, who in former ages haue twice in the yeare celebrated their feastes, called *Equiria*, horsemens feasts, viz: On the thirteenth of March, and the eighteenth of Aprill. And the *Romans* in their gouernment did enfrancheis Horse-men with many liberties & immunities: & as an ensigne of their fame, appointed to those horsemen called *Equestres*, the wearing of golde Rings, naming them *Equites aurati*, the golden Knights, and afterwards for their more honour gaue them *ornamenta deaurata* gilded ornaments: if I should speake of ancient Histories, who are the witnes of former times, the light of truth, the life of remembrance, the mistris of life & messenger of old season, how memorable is *Salomon* the most renowned king, who kept twelue thousand Horsemen?

Cornelius Tacitus
Oldendorpius
libropā-
dectar, fo. 233

Phrao, inuincible *Alexander*, *Julius Caesar*, King *Pycus*, *Bellerophon* Son of *Glaucus*, King of *Ephira*, who slew two monsters, *Solymus* & *Chymera* who rid swift *Pegasus* into a mountaine of *Libia*, called *Chimera*, and of *Caius Caesar*, in the time that hee fauoured *Marius* against *Silla*: who to shew the excellency of his horsemanship, caused his hands to be bound behinde him, and by the only keeping of his knees close to the horse with

with the small motion thereof without bridle and saddle perfectly to stay, stop, and turne: and of many other kings, the memorable records of whose excellent actions would rauish the Reader with admiration, how horsemen should become so wonderfull among men, So may I not forget the worthines of the Horse, from whome the worthines of man proceedeth, whose antiquitie cannot be blotted out of memory, beeing originally created with man for his only vse and seruice. It is said in the 21. of Prouerbs, that the Horse was prepared for the day of battaile: and in the 1. of Kings the 4. and 2. Croni. 9. that *Salomon* kept 40. thousand horses for warre, and likewise many places of the Scriptures make mention of the greate prouision of Horses for warres, and to illustrate their excellencie, appeareth in the 39. of *Iob*. *How the strength of the Horse commeth from the Lord, and with neying hee couereth his necke, and that his neying is fearefull, that hee diggeth with his feete in the valley, and reioyseth in his strength: hee goeth foorth to meete the Harneſt man, hee mocketh at feare, and is not affraide, and turneth not his backe from the Sword, though the Quier rattle against him, the glittering Speare and the Shield: hee swalloweth the ground with swiftnesse and rage, and beleeueth not it is the voice of the Trumpet: hee saith among the Trumpets ha, ha, hee smelleth the battaile a farre off, and the noyse of the Captaines, and the shou-
zing, so that there cannot bee any doubt of their excellency, being from the testimony of eternall truth. Besides many testimonies that recorde the greatnesse of their fame and worthy actions, for which they gayned great solemnities of their burials, and remem-
brances*

*Bello arman-
tur equi bella
hac armenta
minantur.*

brances of their worthinesse.

As amongst the *Persians*, who after the death of their excellent Horses, buried them and made Sepulchers and monuments ouer them, and as *Pliny* reporteth, the *Pyramides* did the like. Also *Plutarch* saith, that *Simon* of Athens, for the great victorie that hee got by his Horses in the warres in *Olimpio*, after their deathes made sepulchers and monuments ouer them. Likewise *Alexander* for the renowne of *Bucephale* his Horse, made him a Sepulcher and Monument, builded a Cittie, and walled it about, and named it after his horses name, as a memorial of his fame: and as *Pliny* recordeth, *Cæsar* the Dictator caused the picture of his Horse to be set vppe before the house of *Venus*. And likewise the horse of *Augustus Cæsar*, was buried with an honourable monument ouer him: And *Dion Cassius* reporteth, that *Adrian* the Emperor, after the death of his horse *Borischemius*, buried him and made a Princely Sepulcher, and a stately pillar ouer him, with Epigrams about it, grauen in stone.

And *Iulius Cæsar* (as *Tranquillius* affirmeth) erected a Monument ouer his horse, with Ensignes, to signifie their dominion ouer the whole world. Againe, some haue so loued their horses for their excellencies, as they haue caused them to be buried in their own burials, as *Lethurgus*, the horse of *Hyppammon*: so likewise *Arfuitus* the horse of *Biornon* his Sonne, was buried with his Maister: so likewise, as *Cælius* recordeth in his 26. book, Cap. 8. *Panthenia* & *Eropha* 2. famous Mares, were solemnly buried with their maisters: & likewise some horses for their great swiftnes in running, were buried, & Epitaphes made ouer them, as *Lampon*, *Pancates*, *Pelorus*,

of Horsemanship.

13

Pelorus, Campasus, Lamus, Sicoris, Ileridas Theron, Rhebam, Aethon & others, whereof I recite some few.

Prestantia Celebrum.

*Evolat ante omnes rapidoq; per aera cursu,
Caliacus Lampon fugit atq; ingentia tranat,
Exultans spacia et ventos post terga relinquit,
Sed proximus ibat.*

*Astur, Parcates patrum frons alba tenebat
Insigne & patrio spes omnis concolor albo.*

Againe, some horses haue bene so louing, to weepe at the death of their Maisters, and some with griefe to dye, as *Aethon*, the horse of *Palantis*, the sonne of *Euan-* *Virg: lib. 11*
der, who at his maisters funerall powred out teares.

*Post Bellator equus positus insignibus Aethon
Is lachrymans guttisq; humectat grandibus ora. &c.*

Nichodemus king of Bithinia, had a horse who for *Plin: lib. 8*
the griefe of the death of his Maister would neuer eat *cap. 42*
till he died as *Gellius* recordeth. And *Antiochus* had a horse, who when his Maister was deade, for the greefe thereof cast himselfe to the ground, and casting out his feete presently dyed: And *Dionisius* the Tyrant, had a horse, who being forsaken by his vngratefull master, followed him by his footesteps to finde him out: and *Dyon* also reporteth, that the Emperour *Caius Caligula*, had a horse named *Velocissimus*, which hee so loued, that he had him verie often to dine and sup with him at his table, and caused him to be serued with barley
in

in a great vessel of golde, and to drinke white wine in a Caudrone of golde : amongst which notable remembrances, I may not omitte for the honour of this kingdom, the monument of Arundel Castle, which *Beauis* the honorable Earle of South-hampton builded for a monument of his horse called Arundell, for sauing him from many perils : but because some will report selfe-loue better then any gilding to make that glorious wherein himselfe is partie, I will not as the prouerbe saith, *aquam in Pelagus effundere*, cast water into the ocean: neither in *re non dubia uti ratione nõ necessaria* hauing infinite worthy testimonies of histories & holy writ (*cuius spiritus neq̃st mēdax neq̃ mordax*) besides the daily assurāces of euery wel minded mā's practise wherefore seeing the power, iustice and prouidence of the creator, and the weakenes of man in so small consideration of so excellent a creature, as also the gentillitie and noblenesse of the beast so manifest, whose heart is so highly set, that for to dye hee will not leaue his maister in danger, but hath such loue with fiercenes, and such fiercenes with loue, which prodigall nature hath giuen him, by which we see him like a thunder, break the presse of the men of war, murther and kill those resisting his maister, & letting him in his way, and finally neuer to cease his violence, till either life bee lost, or victorie obtained. I hope there is not any minde so base as to become a step-mother to Horse & Horsemanship; & whereas I haue made shew but of a spark of the excellency of man and Horse in seuerall deuision, If I should now ioyne the excellency of them both in one, and thereof onely gather the Tithe, how excellent thinke you were that coniunction, where
such

ſuch ſimpathy of obedience & reciprocal loue is each to the other in all motions: each accompaning the other in ſkill and ready attendance to the ſkil, as your eye and ſence ſhall not apprehend, but one ſence and one will by indiuiduall connexion of two bodies in one, and with ſuch pleaſant motions, as if you ſtedfaſtly beholde them, you would thinke them chayned to your looks, and all their actions in ſuch due time and meaſure, as no Artiſt can obſerue better: the man euer more commaunding the horſe as his owne limmes, the voice, hand and wand, legge and ſpurre, with ſuch pleaſing grace, as when correction is done, it is ſo ſecret as eye cannot diſcerne, nor horſe ſeeme to complaine, which would not onely rauiſh the beholders ſences, but make all acknowledge man and horſe, to ſacrifice themſelues to mans pleaſing delightes: all which (though they may ſeeme more then wonderful) yet (becauſe wonder is the daughter of ignorance) know that wonders are no wonders in ſuch wonderful creatures: but fearing I haue runne too long a carriere in this matter (being vnworthy to ſpeake of their worthes) I thinke fit herein to giue my pen a full ſtop, hoping and heartily praying, that the famous Court of our moſt renowned and gracious King may be aſwell replenished with horſemen, as the court of King *Dioniſius* was with Phyloſophers, of whom it is recorded, that his whole Court through the greatneſſe of their multitude, was replenished with the duſt of their feete.

And laſtly, becauſe I wil (*uno multa comprehendere*), entreat the Reader, that for as much as the excellencye of perfect horſe and perfect horſemen is ſo excellent,

ancient and vniuersall, that no nation doth despise it, nor barbarous nation without it, since neither the description, nor end containeth any euil, the thing distributed cannot be euil, since the effects be so good, as to teach goodnesse, and delight to the beholders and learners of it, since the honour of the King, preseruati- on of his kingdome, and the terror of the enemies de- pendeth vppon it, since the holy Scriptures wherein is no vntruth hath recorded it moste honorable to all posteritie, to thinke as I thinke, and I thinke I thinke truely, the lawrell crowne appointed for Tryumphant Captaines doth moste worthily honour the horse- mans Tryumph.

CHAP. 6.

That the ancient writers and practitioners, doe approue the goodnesse of horses from the countries they are bred. viz. from Ayre, Water, Ground, Complexion, Colour, Mark and Shape: and first of the Countries, and so in order to the rest.

- | | | | |
|------------------------|---|---------------------------|---|
| 1. Arabia. | } | 11. Swethland. | } |
| 2. Theffalia in Grecia | } | 12. Ireland | } |
| 3. Naples. | } | 13. Friesland | } |
| 4. Barbarie. | } | England, Scotland and | } |
| 5. Turkey | } | France, are not mentioned | } |
| 6. Spaine | } | but in this manner, viz: | } |
| 7. Sardinia & Corsica. | } | No Palfrey to England | } |
| 8. Hungarie | } | No Gelding to Scotland | } |
| 9. High Almame, | } | No Hackney to Brittain. | } |
| 10. Flaunders. | } | | } |

The demonstration of their errors, and the confutation thereof.



F these Countries the proverbe is verified: *tot capita tot sensus, & multa capita sine sensu*, so many men so many mindes, and many without vnderstanding, for some hold only the *Neapolitan, Arabian, and Grecian* to be best, some the *Neapolitan, Barbary and Irish*: some the *Neapolitan, Almaine, Hungarian, Flanders, spaine, and Irish*: some the *Turke*, and some name *England, Scotland and Brittain*e, with a medley amongst others: it shall be therefore fit to consider the causes of their conceits taken from the perfection of water, perfection of Ayre, and perfection of Ground, wherunto they doe onely appropriate the goodnesse of horses, and after to the rest. And for as much as the auncient writers and practitioners doe onely approoue those Countries, these questions may be reasonably demanded: first whether all the horses that are bredde within the same Countries are good horses, or whether in some particular part of those countries, because they doe aduise breeders that will haue perfect races, to make choise of those Horses and Mares, from, and out of those Countries: if then they meane that all those countries bee excellent, then it may bee reasonably collected, that they would haue vs perswaded that all Horses bred in those countries are good & excellent, which being admittid, it will be the vse of the knowledge, of Nature, Art, & practise, but onely to gaine their obedience fit for the vse of man, for where all is

C

good

good, there cannot bee deceit in choosing, but if in some particuler place of euery of those countries they are all excellent horses, then were it expedient for them to shewe, and for vs to vnderstand where those particuler places are, and whether in those particuler places there are not some Iades aswel as good horses, and also to sette downe by speciall direction how to knowe those horses that are bred in such particuler place of goodnes, & the especial & particuler ruls that doe approue their goodnesse, and the rather because moste men euen of greatest place doe approue the goodnes of horses of other countries much before their owne, & so might al men be assured of the goodnesse of their choice, otherwise the doubtfulnesse of the words maketh question, *sed cum in verbis nulla est ambiguitas non debet admitti voluntatis questio*, But where in the words there is no ambiguitie, there a voluntarie question ought not to be admitted: also it would bee considered whether any one of those countries or any one part of any of those countries, hauing most excellent Ayre, Water, Ground, and so good as the witte of man is able to expresse, can altar a Race of Iades to good Horses, or whether they bee onely good that are there begotten and bredde, and no other, but because the onely fame of those countries hath sounded it self ouer the world, and the opynion thereof rooted in moste mens hearts, being but fame and windie record, I wil conclude with the Ciuilian, *fama per se parum momenti habet ad probandum*, onelie fame is a small moment of prooffe.

Againe, it were fit that some cause might bee exprefed, wherefore England, Scotland and France, hauing

no doubt in accompt of reason, in some parts thereof as perfect Ayre, water and ground, and yet not numbred amongst those countries formerly mentioned, to haue good horses, *sed ex viciosa definitione non procedit valida argumentatio*, of an vnperfect or vntrue difinition, a true argument cannot be collected: and yet it is not to bee denied, but almost al the horsemen & breeders within this kingdome doe much insist herein, so as if a Neapolitan, Arabian, Barbarie or such like bee brought into England, how inestimable hee is valued, prized, and solde, and how all men desire him, who can doubt? a verry strong implication to all ignorant men of an excellent horse, as also that those countries haue not any bad, such is our weakenes thorough want of knowledge and true iudgement, that we doe not onely allow both horses and horsemen of all other countries (though our owne farre more excellent) & thereby brand our owne countrie and people with all imperfection, being only carryed with the Ayerie stroke of feuery censure, not knowing the goodnesse or badnes of their naturall quallities other then by the name of the countrie. The cause heerein cannot be had, for *ignoratis principijs nemo potest artem percipere*, those that are ignorant of the beginning shall neuer truely conceiue the art, & therfore my desire is, *quæ probat euentis perniciofa fieri ea debent reuocare, etiamsi initio profuerunt*, what things in successe prooue hurtfull, let those bee recalled, although they were profitable in the beginning. If one should affirme that the horses bredde in the north part of England (nay, but named so to be) are they not more accompted, and better in estimation, & of all men so esteemed, and more valuable then horses

*Difficile est
bono peragantur exitu, quæ
malosunt inchoata principio.*

bred in any other part of the kingdome? and doth any man doubt that horses brought out of other countries, are not much more in estimation and value, then the horses bred in the north part of this kingdome? & can this supposed excellency be taken from any other cause then from Ayre, Water and Ground? let vs then consider and examine, whether this bee an argument from no cause to a cause: which if it bee, then haue all learned, accompted the same absurde, for by distinguishing, inferring, framing of reasons, and iudging, we attaine to vnderstand the truth, and to discouer falshood, and therefore it shall not be amisse to enter into the particuler examination of those so great and motiue causes, wherein the truth of the controuersie consisteth, and from whence the truth thereof proceedeth accordinglie: for the true waies to come vnto the knowledge of all things, are from the causes and maximees to the knowledge of the effects, & by the effectes and consequents to the causes.

CHAP. 7.

Of the Ayre.



First of the Ayre, I deny that any horse can absolutely obtaine or bee deprived of his original and naturall qualitie, by the goodnes or badnesse of any Ayre whatsoeuer: although hee alter his helth, or obscure the quality for a time, yet doth it not depriue him of his naturall qualitie, but such as he had
from

from his Syer and dam, such will he be vnto his death, although by good or euill vsage, or education he may be either helped or hindered: for the best phisitions & Philosophers, do hold that all creatures receiue their conditions and qualities at the time of their framing and not at their birth; for otherwise nature were not perpetuall, so as the ayre where they are bred cannot be any speciall inherent cause of naturall goodnes or badnesse, *et res quaelibet dominatur a sua causa*, and euerie thing is gouerned of his own cause: then if no cause of naturall goodnes, not any naturall effect thereof can followe: the which if it be not naturall, then not perpetuall but accidentall, whereof art taketh no knowledge, so as the force thereof cannot depriue generall nature, for it is a generall rule amongst all learned, *quod accidens in corpore nullum, pars est corporis naturalis*, that an accident in the body is no part of the naturall body.

CHAP. 8.

Of the Water.



Econdly of the water, which all men know to be a heauy element, colde and moist, and yet the water cannot aptly bee saide a meere Element of Water, being mixed and vnpure, as our experience doth teach vs, with Brimstone, Allom, salt, and such like, &c. no more then smoke can be said of it self to be a pure element, but this we know, that it is by nature colde and moist, and the power and vertue there-

of, doth mollyfie and yeelde nourishment more then the aire to the body, & therefore doth tēperate & moderate the element of fire in the body, but the same cā not any waies deprive original nature, without deprivation of ſubiect, being cōpounded of the elements, wherof water is one, (although not such as we see, except it do exceed the cōpasse of natures mixture in the creation of the creature, for if materiall water should alter the nature of the Beaste from the qualitie of his originall creation, how should hee bee fit for the vse of man, when necessitie shall enforce him to drinke of all waters? and thereby haue seuerall alterations in qualitie, and therefore that beeing no principall cause there cannot be any effect of the alteration of original nature from the creation.

C H A P. 9.

Of the Ground.



He third & the last is the ground which is a heauie Element, colde and drie, and may well be saide to bee the mother of all bodies, the which (according to the Mathematickes be deuided into mountaines, Hilles, Vallies, Fields, Medowes, and such like, the cause whereof the great Flouds and Windes, in the time of the generall inundation of the whole world, haue so erected as some learned doe maintain, and in the first creation to be otherwise: Now that the drynesse or wetnesse, the stony or shade, hils or dales, should make a new alteration of nature, other then for perfection or imperfection of health, or for other accidentall matter, as the Fens and marshes doe witness, I cannot finde reason to perswade, although I admitte

admitte the goodneſſe of the ground, a meanes to many good purpoſes, for preſeruatiō of the tempera-
ture in the compoſition of the creature, & then being
no alteration of nature, other then accidentall, which
hath not perpetuitie, I holde the ſame no ſuch cauſe
whereupon any ſuch effect followeth, & conſequently
that the goodneſſe of horſes is not appropriate more
to one countrie then to another, neither is, or can be
any aſſurance of the natural goodnes of any horſe, for
as aſhes thogh they be compounded of the 4. elemēts,
yet no naturall agent in the world can corrupt them,
or take frō thē their qualitie agreeable to their nature,
becauſe nature left to her libertie, & to her own order
without oppreſſing her, & turneth by little & little to
reouer the figur ſhe had before, which could not be,
if the ſame were once deſtroyed of his original quality,
which it took at the time of creation, for nature neuer
paſſeth frō one extreame to another but by the mean.

CHAP. IO.

Of the colour of horſes.



Ow are we to proceede to the examination
of the certainty of the knowledge that may
be takē frō his colour, which all men moſt
embrace, wherof my purpoſe is firſt to name
thoſe which they cal the beſt. viz. Browne bay, dapple-
gray, black ful of ſiluer haires, black like a moore: the
Roane bright bay, darke bay, bright ſorrel, flea-bitten,
whitelyard, &c. The ancient writers tel vs that euerie
horſe is coloured as he is complexioned, & according
to complexion he is good or euil conditioned, and as
hee doth participate of the Elements, ſo hee is com-
plexioned, and this is the Topica, *vel ſedes argumenti*,

the place or seate of the argument: affirming, that if he haue most of the element of the fire, then hee is cholericke, and therefore light, hot, & fierie, and of no great force as the bright sorrel: but if of the element of water, then dull, slowe, heauie, cold of nature, and therefore most commonly milk white: but if of the element of the Aire, then more full of blood, sanguine, nimble, pleasant, and of collour bay: but if of the earth, then melancholly, faint-hearted, sad and heauie, and of colour dark, dun, russet, or blacke: and thereby seeme to conclude, that colours are the demonstrations of goodnesse of qualitie: so as by these and such like reasons, by continuance of time, our selues beeing desirous euermore to maintaine and vpholde that we first receiue, as the new pot that retaineth the taste of the first licour it was first seasoned with, not hauing iudgement truely to discerne the same, being a fundamental point of their doctrine, In this Art is to be examined from reasons of truth, and confutation of cauill, and therefore from right institution.

I will begin with difinition, because a man may be well said to knowe, when hee vnderstandeth what it is that hee doth handle: I define complexion thus: *Complexio est qualitas que ex actione ad inuicem, & passione contrariarum qualitatum in elementis inuentarum ressaltat*, complexion is a qualitie or condition which doth rebound or moue out of the ioynnt action and passion of contrariety of the qualities, moued in the elements: of which foure complexions, (whose fathers are the foure Elements) there is a mixture of them all, in all the partes of the body, yet diuerslie more inclyned some to one, some to another complexion, according

to their diuersitie of their vses, that of these discords, a perfect harmony may bee made vp, for a perfect complexion: but when any part of the body goeth to bee distempered, & leadeth to an extremitie beyond the compasse of natures temperate mixture, then cures of contarie qualities to the intemperate inclination of that part, may bee both necessarie and helpfull for the strengthening and assisting nature in the expulsion of her enemies: and I doe graunt, as the learned doe say, that there are foure complexions, and likewise foure elements, but I deny that euerie horse is coloured as he is complexioned: for if the diuersitie of colours of horse haire should bee a true demonstration of complexions, there would bee many more complexions then there are elements: and although it bee true that horses haue complexions, and also true, touching the compositions of the elements, yet it doth not followe, neither doe I admitte that the colour of their haire is a demonstration of their complexions, or that they be coloured according to the temperature of the foure elements: for the diuersities of their colours, are to euerie mans eies witnesses of more colours then there are complexions: besides, horses doe almoste yearly alter their colours from the colours they were of at the time of their foaling, wherein also should be alteration of complexion: for wee doe see the colour of mans haire doth not truely manifest his complexion, for that there are seuerall men both of blacke, red, browne and white haire, and yet euerie one of their complexions are perfect Sanguine: so as the diuersitie of colour of mans haire doth not declare the diuersitie of mans complexion: for the naturall cause of the

The Moore is black.

The European white.

The American tawny.

The East Indian red.

Distinguish these complexions by the haire.

The cause of the colour of haire.

colour

colour of mans haire, is the grosse vapour which ari-
 seth from digestion, that the braine maketh at the
 time of his nourishment: and looke what colour is of
 the member, such is that of his excrements, if the
 braine in composition partake much of fleame, the
 haire in growth is white: if much choller, saffron co-
 loured, &c. And moreouer *Hippocrates* saith, that the
 colour of mans haire, may alter with the ayre of the
 countrie: wherefore then should it be admitted in hor-
 ses, to haue their colour of haire according to their
 complexion or temperature? and if in horses, why not
 in Kine, Sheepe, Hogs, Dogs, and such like? and seeing
 that euery mans experience approueth the contrary,
 why should I not say with *Cicero*, *Experientia magis*
quam discendo cognoui: I haue knowne more by experi-
 ence then by learning. Furthermore, if that his haire
 should be coloured according to his complexion, the
 which I doe not admit, but if it were admitted, yet
 how shall it be prooued, that according to his colour
 he is well or euill conditioned? For if by condition
 they meane his good or bad action, and the goodnes
 of his worke & qualitie, then is their proposition al-
 so vntrue: for euery creature worketh according to
 his nature, and all learning doth deny, that complexi-
 on and nature are in all parts one and the same: for the
 learned doe know that the temperature of the Ele-
 ments is termed Nature, and that is the schoolemai-
 ster that doth teach the sensitiue soule of the Horse
 what to doe: and according to that temperature doth
 one brute beast better performe the workes of his
 kinde then another, but that shall neuer be found true,
 in respect of the colour or that the temperature of the

Element

Animi uoces
 corporis tempe-
 raturam
 quid sit.

Elements is manifested in his coloure: againe some Horfes are of many colours,& then,acording to their rule, of many complexions: and if complexion were admitted simply for Nature, then by consequence of reason, of many natures,& so of many diuers and seuerall workes, and qualitie of workes: Notwithstanding, for further examination of their infallible rules, wherewith the whole world is blinded, let vs come to the vse practife and daily experience of colours: and let our great loue to colours, set spectacles vppon them, to make their excellencie appeare greater, clearer and more glorious then they are, and examine the moste best and generally admitted coloure, called Browne baye, which is termed the best at al assayes: and which the Frenchmen do call *Bayarie loyal*: trusty Bayard, being noted the generall and chiefe Captaine of all coloures,& let me aske any Horfeman, in whome knowledge and practife doth reside, whether all Horfes of that coloure without exception, are good, if al be not, then the rule for coloure fayleth, and then by consequence, the coloure for haire procedeth not from complexion, for if all baye colour be principallie good, then whosoeuer hath liued, and hath his sight to know baye colour, needeth no further or more knowledge to knowe a good Horfe, and if that coloure bee onely the best, then no Horfes so good as those.

An other question I would demaund, whether there are not as good Horfes of other colours, the which if it be admitted, then the colour from complexion fayleth.

Moreouer if yet you rest not satisfied, I will set downe the wordes of two learned writers, that after longe discourse

discourse thereof, say that *de pilo diuersi diuersa sentiunt* of the colours of haire diuers doe diuerslie thinke. And *Ouid* & *Virgill* two famous learned men, are direct opposite each to the other in opinion of colour of horses: the one of them affirming the white colour best, and the other denying the same, beeing a colour according to the rule of complexion the moste worst: and yet I could giue excellent examples of the goodnesse of white horses, but the more this cause is handled, the more the error of colour is manifest: but as I haue saide for this matter *experientia omnium rerum certissima moderatrix*, experience is the best moderator of this controuerfie. Now if you will yeeld your selfe to heare the originall of these former errors, vnderstand that the best writers hereof haue ben much abused, for *Opianus* saith, that colours of horses were chosen and maintained for hunting of wilde beastes, because (saith he) the colour of some horses is hatefull to some beastes more then to others: and vpon such like causes haue the learned writers allowed colours, leauing to posterity their opinions what colours they thought best for such actions: since which, some writers seeming (or at least making shew to vnderstand much, making greate Bookes of diuersitie of matter, haue set downe colour a principall cause of a good horse, so as by translating and taking notes out of other mens labours vntruely, collecting and adding their owne conceits (not being able to vnderstand the naturall causes) they haue made al men almost be carryed away with toies, and not with true iudgement, & thereof do notwithstanding wonderfully triumph, playing as he that hath gotten nothing, holdeth it fast,

so as if the horse be a brown-bay, with a white starre,
white foote, or such like, he is valued oftentimes more
then he is thrice worth. Thus hath many ages taken
that for a cause, which is no cause: there is nothing
more true, then that the goodnesse of the cause is the
goodnesse of the effect, for as *Bernard* well noteth, *si*
bona fuerit causa pugnantis, pugna exitus malus esse non po-
rest, if the cause of a quarell be good, the effect and
issue thereof cannot be euill: and as I haue said, so I say
still, that all true knowledge seeketh after the begin-
ning and cause of thinges to attaine to the knowledge
and effect of the thing, and from the effects and euent
to finde the knowledge of the cause: Thus you see that
to depend vppon speech without probable reason,
and without shewing the cause of such things as they
publish to the world, doth infect with error all those
that entertaine the same, and will dayly increase so
long as they *sectari riuulos & non petere fontes*, thinke

the spring clearer then the fountaine, it is *scien-*

tia sciolorum quæ est iusta ignorantia, it is the

knowledge of the pretended knower

that is ignorant: but where true

knowledge & practise con-

cur, there & not else-

where truth shi-

neth.

*Felix qui potuit
re rerum cog-
noscere causas.*

Of horses markes.

*Non tam im-
perio nobis o-
pus quam ex-
emplo.*



Nother matter alleaged by the writers, to know a good horse is his markes, but for as much as I haue stayd about the displaying of the colour, I purpose not to stay about a particuler part of colour, whereof the Italian writers haue drawn particuler names, from whome (as people apt to imitation) the common people willingly entertaine the same, and the horses so marked (for example presseth more then law, and the eyes & thoughts of the lesser, are alwaies vppon the great) and therefore when a horse hath a white foote or a white marke, they say he is excellent good, and him the Italian calleth *Balzano*, but say if the white extend high & large, that betokeneth debilitie, because (say they) whitenes betokeneth weakenes, dulnes, and such like, and that they call *Balzani*, & so running in the path of their owne pride as a stray sheepe that hath beene long time lost, is euer lost: goe forward and tell vs of *Calzati*, *Arseglio*, *Trauto*, *trustrauato*, *Rapicano*, *Attuffuato*, *Guzzo*, *Zaino*; &c. sure I am, that neither white foote, white starre, white list, strake, snip, phillet in the fore-head, white rumpe, blacke or red flee-bytings, Ostrich feather where it cannot bee seene, meale nose, meale flanke, bearded vnder his chops like a Goate, blacke and long fetterlockes, long maine, long taile, blacke maine, blacke taile,

taile, blacke list and such like, are no more assurance of a good horse, then the hauing a feather in a mans hat, doth proue him a good man or a bad, which by seeing and practise, you will sooner beleue, then my saying can perswade, for vndoubtedly you shall finde good and bad of all colours, and without markes. But men hauing bene perswaded especially by strangers to those obseruations, al men are possessed therewith by custome, and haue sought to breed by such mares and horses that haue bene so coloured and marked as infallible tokens of their goodnesse, whereby great multitudes of those colours and markes haue bene generally bred, and thereby receaued and esteemed of great value, beeing accompted true noates of good horses: how truely may it be said, *consuetudo peccandi tollit sensum peccati*, the custome of dooing euill maketh men sencelesse and without feeling of that is euil, which maketh a monster in nature, when as seeing their owne experience, wil not beleue so true experience. And therefore I conclude with *Augustine*, *consuetudinem vincere durapugna*, to ouercome custome is a hard fight.

CHAP. 12.

Now of his shape.



He last thing the writers affirme to knowe a good horse, is his shape, which originally as it issued from the hands of God, was no doubt most excellent, for the workes of God were all perfect, but the

the particuler obseruations and discriptions of perfect shape, are in number about thirtie, the which I will recite and giue some short answere to euerie particuler, as they are by them recyted, onely to mooue you to carefull consideration to vnderstand what they accompted perfect shape: which being deuided into 4 parts, 3. parts therof, are as well incident & proper to lades, as to good horses, and therein I wish you to obserue their incertaintie for your vnderstanding, & I will begin with the hooe, & so ascend til the whole body be described: First therefore they say that the hooe should be black, smoothe, dry, large, round and hollow: and some write, that if it bee soft and tender, and the heele broad, it is a signe of lightnesse, and that the Horse will from his foaling, treade light vpon the ground, being affraide to trust his hooes, beeing tender, and therefore streyneth his fore legs- and back the more.

First, for brieve answere heerein, there appeareth contrarietie in the description, and yet both are herein commended: and yet the learned say, *contraria non solum substantia sunt seperata, sed etiam pugnant inuicem*, contraries are not onely seperated in substance, but doe each of them fight against the other: for all contraries are either immediate or mediate, as if a man would thus reason: *aut dies aut nox est*, either it is day or night: of which if you allow one, the other is taken away: but to say that a man either sits, or walks, is no contrarietie, although no man can doe both at one time, for a man may do neither, as he that lyeth down: but here the drie hooe is commended, therefore the moiste, and soft hooe is discommended, but aswel a good

*Nihil est sine
mensura ac
partium pro-
portionis for-
mosum.*

This rule is ge-
nerally to be
obserued in the
shape of a hor-
ses discription.

good Horſe as a bad Horſe may haue a drie hoofe, & there is not any Horſe can be ſaide to haue a perfect hoofe, that hath a moiſt or ſoft hoofe: and yet the greater cōmendations is attributed to the ſoft hoofe, becauſe (ſay they) it betokeneth lightnes: but if a man might thus reaſon, a drie hoofe is naught, becauſe it is brittle, and eaſily becommeth hoofe-bouud: and a ſoft hoofe is naught, becauſe it is a flat or pumiſh hoofe, which cannot be deep of hoofe, ſo as he cannot be a horſe of continuance, no more can he be bold of his feet as other Horſes, and eſpecially, if he be not very ſkilfully ſhod: neither dare he uſe his feete boldly vppon ſtony and hard grounds, and therby becommeth fearfull and yeelding, and ſo not ſure footed: but if it be ſaid that good ſhooing may altogether helpe that faulte, I anſwere, good ſhooing may doe ſome good, but not to the perfection of the hoofe, but only to ſuccour the vnperfection thereof: good Smithes are rare to be found, but how if he be euill ſhod (as it is ten to one amongſt common Smithes) is he not more then halfe ſpoiled? beſides it is vnperfect, for it cannot be of continuance as a deepe hoofe: & becauſe it muſt be intended only of the forefoot it is the worſe. And all thinges muſt be conſidered and allowed, that are in perfection, which is mediocritie, & not in their imperfection, which is euermore in extreames, therefore to be reiected: beſides, if the hoofe ſhould bee hollowe and drie, it cannot be perfect, for then by the hollownes it would be the more dryer.

Againe, to haue it large and round is not perfect, for thereby it will be fleſhie and club-footed, which is proper to Iades: and as to the tendernes of his foote,

that it should be a signe of lightnes, as it hath no truth so it hath no reason to defend it, but a plaine and manifest demonstration of fearefulnesse, by reason of his tender hooves: and how he should vpon trauell strain his fore-legges, and his backe and spare his hooves, I cannot vnderstand, but sure I am that such horses cannot long continue or endure hard trauel for mans vse, the end of his creation consisting altogether in action and not otherwise.

2. The second rule is, that his hooves should bee small and heauie: I answere, that the former commendation of a large hoofe, and now of a small hoofe are somewhat repugnant, yet I gather, and I thinke I gather truelie, that their meaning is that the Cronet of the hoofe should bee small and heauie: to which I answere, if the smallnesse, howsoeuer it be taken, be not answerable to the ioint, it is naught, & that it should bee hayry, I answere: if hee haue a good Fetterlocke it is good, in that it answereth his nature, and yet the ioynt may bee bare without hayre, and yet a good horse, but being not part of his shape I leaue it.

3. That his pasternes should bee short, neither to lowe nor too high, & therby strong beneath, and not apt to fownder: I answere that his pasternes should bee answerable in length and shortnesse to the naturall and equall proportion of the body, and the shortnesse of the pasterne is no more assurance of strength, then to say, that euerie thing that is short is strong, or that euerie short boned beast is strong, for the strength of the pasterne is the vprightnesse thereof, and not the shortnesse: doe you not of-

ten see a weake Horſe to haue a ſhort paſterne, and a great weake Horſe to haue a greate and ſhort paſterne, bending and bowing in his paſterne, although it bee ſhort: And as for aptneſſe of foundring, is a rule without reaſon, for as a ſhort paſterne preſerueth not a horſe from foundring: no more is a long paſterne thecauſe of fowndring and when you vnderſtand the cauſe of fowndring: and whence it proceedeth, you will reiect the rule.

4. That his ioynts ought to be great, with long fetter-lockes behinde, and that the ſame is a ſigne of force, I anſwere the greatnes of his ioynts, are words doubtfull, becauſe they may be great of bone, without much fleſh, which of it ſelfe is good: and yet may a great leane ioynted Horſe be weak & a Iade, but the greatneſſe of ioynt muſt be anſwerable to the proportion of his body, otherwiſe the great ioynt, little auaieth: and as to his long fetter lockes, it may bee a token of a moiſte conſtitution, and not of ſtrength, for then the more haire the more ſtrength, but his ſtrength lyeth not in his haire as *Sampſons* did, neither is it any part of his ſhape.

5. That his legges ought to bee ſtreight and broad, I anſwere, if you conſider onely the ſtreightnes and broadneſſe of his fore legges it is good, but if heerein you conſider his hinder legges, they may bee broad and crooked in the ham, and yet verie good, I neuer condemne his ſhape therein, if his action be good, and of continuance, whereof this giueth no certaintie.

6 That his knees should be great, leane and plaine, I answere, that the same are all good for shape, and yet we see Iades to be so shaped as wel as the good horses.

7 That his thighes should bee full of sinewes, the bones whereof to be short, equall, iust, and well proportioned: that when he standeth with his legs together, there should bee more distant one from another towards the brest then beneath: I answere, for the fulnesse of sinewes, nature frameth in qualitie and number al a like, as many in one horse as in another, otherwise there should be a defect in nature, which as it is vniuersall, doth not erre: moreouer, the proposition is such as I know not how a man should attaine to a certaine knowledge thereof vpon the viewe of any horse, when the same is not to bee seene by the eye: and as to equalitie of proportion, it is perfection of shape in all creatures, and therefore to bee allowed: and as to the distance betwixt his legges, is altogether from the fulnesse and breadth of the breast, which causeth the distance: for otherwise it were to be attributed to the fatnes or leannes of the horse, which is accidentall, and therefore vncertaine.

8. That his shoulders should bee long, large, & full of flesh: I answere, that the length and largenes should be answerable in proportion to his body, and beeing so it is verie good, but as to the fulnesse of flesh it is more or lesse by good or bad keeping, and no part of shape, and as well incident to Iades as to good horses.

9. That his breast should be large & round, I answere it is verie good, and yet a Iade may be so.

10 That his necke should bee rather long then short, great towards the brest, bending in the midst,
and

and slender towards the head. I answere, if it bee not set on as the necke of a Hog or Goate right forward it is good, and the longer and higher reard, the better shape, and yet no assurance of a good horse.

11. That his eares should be small, sharpe, and vp-right: I answere it is comelines, and a good shape, & yet no assurance of goodnes.

12. That his fore-head should be leane and large: I answere, if that largenes bee intended both of breadth and length, according to naturall proportion, it is good, otherwise the largenesse may be deformitie of shape.

13. That his eies should be great and blacke, I answere it is a very good shape.

14. That the hollownes of his browes be well filled, & shooting outward, I answer the filling vp of the hollownes of his browes is verie good, but the shooting out may breede deformity, if it bee fleshye and doe much ouerhang the eye, especially if the eye be small: otherwise good shape.

15. That his lawes should bee slender and leane, I answere it is a perfect and good shape.

16. That his nostrils should be open, and puffed vp as you may see the red within, apt for ayre: I answere, the nostrils may seeme greater and redder vp-on the violence or motion of the horse, but a wide nostril is part of a good shape, but I reiect altogether flitting of horse nostrils to let in ayre, although the nostrils be little, as though nature were defectiue therein, not considering the cause of the perishing of the horses winde, which is not in the nostrill, & therefore neither helped nor hindred thereby, as the French, &

some English Ferrars suppose: 17 Moreouer the streightnesse for the receiuing of breath is not in the lower end of the nostrill, but in the caues and streight passages, high towards the fore-head, wherein if by any humors the same are straighted or hindred, therein is the receiuing or deliuerie of the winde hindred, or by obstruction or opilation of the lungs & not otherwise, and then sitting is ridiculous.

18. That he ought to haue a great mouth, I answere that it is parte of a good shape.

19. That his head should be like a sheepes head, I answer that sheepes heads, beeing as other beasts are, of diuers shapes, it cannot be directly answered, for if I should conceiue the shape thereof contrary to the writers meaning, I should wrong them, & therefore leaue it to be described heereafter according to my owne knowledge therein, but if you take it according to the proportion of the most sheep, it is good.

20. That his Mane should be thin and long, and yet not disliking thickenesse, and that the thinnesse betokeneth aptnes to be taught, so the thicknes strength, I answere it is no part of shape, but an ornament to the shape, & as to the thinnes, to betoken aptnes, or thicknes, strength, is of as great force in reason as the thick or thin beard of a man, giueth neither aptnes of wit or increase of strength, but rather a token of a dry or of a moist constitution.

21. That his withers and walleyes should be sharpe pointed, right and streight, so as a man may see from thence the departure of his shoulders, I answere it is perfect good shape, and yet he may be a lade.

22. That his back would be short, eeuen & plain, I answere,

swer, it is very good shape, but no assurance of goodnes

23. That his sides should bee long and large, with small space betwixt the hinder Ribbe and the Hucklebone, I answer it is very good shape, but no assurance of his goodnes.

24. That his belly should be long and great, orderly hidden vnder his ribs, I answer it is verie good shape and yet no assurance of goodnes.

25. That his flanke should be full and not gaunt, with naturall friezled haire on both sides, and the higher such haire mowt the better, I answer, the fullnesse of his flanke is comely in shape, & the friezled haire is no part of shape, neither of any importance other then satisfaction to some mens delights, althogh some men of place and speciall note haue greatly commended it vnto me, but I could not conceaue any reason from other then a liking of a receiued tradition, neither of any moment by obseruation.

26. That his Rump should be round & plaine with large space betwixt the huckle bones, I answer it is verie comely and good shape, but no good horse.

27. That his thighes should be large and long, with bones wel fashioned & full of flesh, I answer, if it bee proportionable to naturall shape, it is good, & to the fulnes of flesh according to his goodnes of keeping.

28. That his hairens should be leane, dry and streight, I answer it is verie good, & yet no assurance of goodnes.

29. That his hooes should be large & crooked like a Hart, should be a signe of swiftnes, I answer, the largenes of his hooe ought to be proportionable, and it is good, but that the crookednes betokeneth swiftnes, is meereley a conceite, for although some Horses that

are crooked be swift, some also that are straight are swift, & therefore it giueth no certain assurance therof.

30. That his taile should be ful of haire, long downe to the ground: or as some write that his taile should be thin and crispe, I answere that they are toyes, and conceits without reason, neither any parte of shape but onely an ornament to shape.

31. That his truncheon should be of measurable bignes & wel cowched, I answere that the bignes is nothing but the comelines of cowching and cariage, is commendable.

32. That his stones and yard should be finall, I answer I hold it fit to be proportionable to the body, & otherwise not materiall.

33. That he should be proportioned like a Stag, lower before then behinde, I answere if he be lower before, it is absolutely naught, if in the only seat of the saddle lowe, & forward high reared, though he be somewhat reared behinde, it is good, and the comparifon in the generall naught.

CHAP. I3.

The naturall good qualities of Horses, in their primary creation.



Entle Reader, it hath bene briefly shewed, aswel what the ancient and late writers haue obserued and published, for the knowledge of good horses, namely from the Countries, Ayer, Ground, complexion, colour, marke, and shape: whereby appeareth, that man is a subiect wonderfully diuers, and wauering.

wauering, vpon whome it seemeth verye difficult to settle an assured iudgement, I say, a iudgement vniuersall and entire, by reason of the great contrarietie and disagreement of their iudgement, which doe so many times contradict one th'other, in so strange a manner, that it seemeth vnpossible they should all come foorth of one, and the same shop; wee alter and wee feele it not, we escape as it were from our selues, and we rob our selues: *Ipsi nobis furto subducimur*: we goe after the inclination of our will, and as the winde of occasion carrieth vs, not according to reason: *At nihil potest esse aquabile quod non a certa ratione proficiatur*: Our spirits also & our humors are changed with the chāge of time, our proceedings are very heady and peremptorie: for we haue no patience to consult with reason, but determine meerly vpon fancie: he that is hot in the pursuite of what he liketh, none sooner weary, herein alone he is good for a common wealth, making more busines then time it selfe, and in a word, any thing rather then himselfe: & therefore I affirme that it is impossible without full knowledge of the originall cause of their goodnes (wherein I dare affirme the best that haue written reymained ignorant) certainlye to expresse, & assuredly to manifest the naturall goodnes of Horses, without prooffe and tryall. For how is it possible to clense a riuer or spring that is corrupt, from corruption, that beginneth not at the head from whence the water commeth? & if the originall fountaine cannot be found, dooth not the same of necessity, still remaine corrupt? therefore *Summa est dementia in eorum fidem sperare, quorum perfidia comperta est*, It is meere madnesse to repose trust in infidelitie, *Sed ubi*

Anima legis ratio.

cognosci-

cognoscitur unde morbus sit natus, ibi facilius potest inueniri remedium, but when the knowledge of true causes are certainly knowne & vnderstood, there is great hope of good effects of true iudgement: If then it shall appeare in this my tractate, that all former writers of this subiect, haue bene ignorant of the originall causes of the goodnes of Horses, maruaile not that *huius erroris tantique mali causa sic obrepfit in forum*, the great decay of good Horses, & the manifolde errors in Horsemanship, and the increase of the infinite and intollerable number of Iades, do so swarme within this kingdome, and elsewhere vpon the face of the earth, so as in place of one true perfect shaped Horse, there are a thousand Iades, to the dishonour of king and Country. Will any gather fine and pleasant fruite from trees before the same be fully ripe, & fit to be eaten, but such as are ignorant and without vnderstanding to knowe what is fit to be done? and can any truly taste and gather, the true vse and fruite of any Arte, but he whose minde & vnderstanding, hath bene & is mollified and ripened thorough the knowledge of Nature, Art, and practise thereof, and hath thereunto submitted himselfe, and digested by experience, the whole substance & matter of this Arte?

Where is hee to be found, that hath laboured and spent his time in the true knowledge, of Nature, art & practise of horsemanship (but onely in some particular part thereof) without which it is impossible to haue a true and sound iudgement therein, because the same is as a body, consisting of many particular members, how then can the whole Arte of Horsemanship be knowne, before euery parte thereof be knowne?

knowne?

If a Gentleman endeauour to be learned in the Lawes of this Kingdome, doth he not first come to an Inne of chauncerie,, and there continue one yeare or two, to learne the Lawe French, and to read bookes fit for a young student, and then goe to an Inne of Court, and must painefully study eight or nine yeares before he be called to the Bar, & after he is called diligently and studiously for diuers yeres, keepe his vacations and excercise of learning, both in the house and publicly abroad, in Innes of Chauncery to be aproued of his study, and if he be then thought and aproued sufficient, within few yeares after called to bee a Reader, in an Inne of Chancery, for one, two, or three yeares together, before he be suffred or vndertake to practise? And is not euery base manuell trades-man an Apprentise, and Iournyman before he be admitted a Maister of his Arte? how then shall it be possible for a Gentleman to attaine perfection, in so honourable and difficult an Art as Horsemanship, without many yeares study and practise, when as all Kings, Princes, and Nobilitie, become Schollers for many yeares, onely to attaine to ride well (beeing but a particular parte of Horsemanship) And shall any that hath vnderstanding onely in part, presume sufficiencie of vnderstanding, truely to write of the whole Arte?

I know there is not any thing more opposite to the practise of this time, and writings of others, then this my labour, and yet I haue notwithstanding aduentured, *Lupum auribus tenere*, to holde the Woolfe by the Eares, bitten while

I holde, and flaine when I lose, knowing that difficult thinges doe euermore come slowly and dangerouſlie forward, and cannot shew themſelues manifeſtly together at one inſtant, but are from time to time augmented and brought to better order, whereby the nature of euerie thing (according to natures deſire) is moſt beſt knowne and diſcerned in the end, & the end to a generallitie of perfection, ſo as in all Arts their good is the end, & can the end and perfection of any Arte be more excellent good, and more worthy of a ſubiects pen to bee treated of then of the true knowledge of the honourable Arte of Horſemanſhip, the increaſe of ſtrength, the honour of the king, and preſeruation of the kingdome? what if the ſame be reſiſted with the bitter humor of Zoiliſme and malice, a thing not greatly to be meruailed, for ſo much as that which is eaſieſt, is ſtill moſt vſual: but if any are ſo euil created to bee malicious detractors (whoſe reaſon cannot ſhewe ſo reaſonable to leaue reaſoning in thinges aboue their reaſon) I leaue them to their diſmembred fractions, and to the vſurie of their owne deſires, and onely endeouour to eſtabliſh the vntable iudgement, for in the true knowledg of a good horſe, and will ſet downe the naturall quallities that were in euerie horſe at his firſt creation, without which, no horſe can truly be called a good horſe, which by mans tranſgreſſion lye ſecret and hid in man, and by naturall abilitie of man may be reſtored to a full and ſufficiēt perfectiō for mans uſe, & though not in the ſuperlatiue excellencie as they iſſued from the hands of God, for as God gaue vnto *Adam* all perfection that might be in mankinde, ſo hee gaue all perfection to thoſe

those creatures which were immediately created by him: for nothing issued from the hands of God ill shaped or vnperfect, and as *Adam* was created Lord of all creatures, & to prouide for and preferue them in all perfection in their kinde, the same right and charge is discended vppon vs his children. But if euerie point herein bee not, or can bee so plaine or euident laide foorth, as were to bee desired, yet it is a custome in reason to coniecture probably, where wee cannot define certainly, and still by all artistes more and more to be laboured, & to make perfect that which in a meere admirer can be hardly imagined, yet in a sufficient vnderstanding see it liuely exprest: and if my rules which I expresse bee easily ouerturned, that which I teach is consequently subiect to ouerturning the want of due apprehension heerein, hath brought many errors vnto all Arts and professions, so as it is more laborous to purge Art from error, then to teach the true knowledge and practise of the Art: the due consideration whereof moueth me orderly to set downe those onely true qualities which naturally were in them in their primarie creation, and ought to bee in euerie good horse, full and sufficient for the vse of man, and particularly prooue the same by the rules of nature, Art & practise, the which I reduce onely to fixe: Boldnes, louingnes, sure going, easie going, durable and free going: all which are like vnto *Hypocrates* twins, sicke together, and well together, laugh and weepe together, and alwaies are inseparable, in euerie excellent horse.

First therefore I affirme, that euerie good Horse naturally is and ought to bee bolde, I meane not (as the prouerbe saith) so bold as blinde Bayard, whose senses
are

are not sufficient to guide him from his owne wilful destruction, but of naturall boldnes, neere to his first creation and perfection of goodnes, wherein was no defect of Nature, but full and complete for the vse of man, in all obedience to the true performance of euery action: for if hee had bene fearfull, he had not bene fit to encounter the enemy, to passe waters, or dangerous places, great concourse of people, much noise, strange sights or such like, which shold not now haue bene, if the affections of nature grafted in them had remained still vncorrupted: for as feare is defined to be an awe of some euill drawing neere at hand, so hauing possessed the creature, it deprieth him of many comforts, which nature originally had afforded: for the Horse which remaineth neere to his originall creation, goeth forth, as *Iob* in his 29. Chapter affirmeth to meet the harneft man, & mocketh at feare, and is not afraid, and turneth not backe from the sworde. And as *Virgil* saith, *Nec vanos horret strepitus*, neither doth suddaine noise feare him, and there-vpon the learned say, *Quod alios terret, is non curabit*, that which dooth astonish & make other creatures affraid, he regardeth not.

Definition of
feare.



Econdly, I affirm that euery good horse is and ought to be by Nature, louing to man, free from al hurt & mischief: and although loue be such a thing, as cannot exactly & perfectly bee define, as also vnpossible to comprehend all things which do appertain to the nature, disposition and efficacie thereof, yet who doth not see the vertue whereby the louer is knit vnto him whome he loueth, and yet none able so much to knowe what, as of what quallitie it is, but by actions and obseruations: and therefore when man shall put a louing Horse to any action, he shal see in him euermore, a following will to obay, and as thunder pierceth the clowds, so violently (for the loue he beareth his Maister) doth he force himselfe against his Maisters enemie: and if ineuitable danger ensue, he either carrieth his maister from the same, or powring out teares of his maisters ruine, entertaineth present death, whereby the learned, haue truly noted their originall nature, saying *Victores exultant, sed victi dolent*, when they are victors & ouercommers, then they reioyce, but being ouercome they are sorrowfull and mourning, otherwise they could not be approoued sensible creatures: wherof I haue giuen you examples not vnlike the true loue that was betwixt *Nisus* the son of *Hictaci*, & *Eurialus*, that when *Eurialus* his deere beloued friend was slaine, *Nisus* hauing taken reuenge of his death, afterwards digged him selfe into

Eurialus

Eurialus graue, & so rested with pleasing death, where-
of *Virgil* in his 9. book saith: *his amor vnus erat, pariterq*
in bella ruebit, to these was one loue, & by fight perished
together: such is the loue of the louing horse to man e-
uermore, entombeth his maisters loue in the graue of
destruction: iealous of his masters safety, vvhhen as the
froward dogged-natured horse keepeth mischief and
malice inseperable, to vvaite vpon his actions, to giue
freedom to himselfe, *nam contra eorū eadem est disciplina*,
for of contraries is like learning: vvhwherefore as loue
to vvhards man & man is a vertue commended, so loue
and obedience of beastes, vvhith perfection of action
to man, is originally the ordinance of God in his first
creation, and therefore as euerie thing ordayned by
God, is in his ordinance most excellent, so all froward
and dogged Iades, resisting and opposite to their ori-
ginall creation: vvhith a naturall inclination and perse-
uerance therein to man, is a manifestation of their
corruption.

 CHAP. 15.

Of sure going.


Hirdly, I affirme that euerie good horse
by nature is sure going, and by al practi-
se appeareth so to be: for as continually
hee is sure from stumbling, so if any ac-
cident tendeth to his downefall, he stri-
ueth so long as breath or life lasteth to recouer, and
keepe himselfe vp if it bee possible vvhith his maisters
safetie,

safetie vsing his ioyntes and limbes with such spirit and nimblenesse, that hee seemeth to swallowe the ground by his agilitie, betokening rather flying then strugling, euermore aduenturing his owne perill to keepe his maister from perill; whereas the roile and Iade that will not aduerture the leaping of a blocke yet will not faile to stumble (nay to make a downefall) at a strawe, euermore endangering his maisters safety by his sluggish and fearefull seruice, so as his Maister neuer so much attendeth his owne preservation as when he trusteth to a Iades securitie.

Againe, if the good horse were not by nature sure going (no art beeing able to helpe) how should the first creation of horses bee perfectlye good, the same being euermore a principall good action for the vse and safetie of man, for whose onely seruice he was created and still preserued.

CHAP. 16.

Of easie going.



Fourthly I affirme that euerie good horse by his originall nature is easie going, as a principall qualitie of his first creation and therefore so stedily, iustly and duely he listeth and setteth, fearing to shake his maister, expressing thereby the effect of his strength, & the vertue of his loue, still struiuing to bee delightfull without danger or meanes of discontent: the contrary wherof euermore hapneth by the vse of Iades racking euerie part of mans body, so as hee rather desireth a

E

foot-

footeboies place, then a Horsemans seat, not onely to the ouerthrowe of mens lawful labours and endeuors, but the whole vse of their perfection of action, wher-vnto they were onely created.

CHAP. 17.

Of long continuance in trawell.



Istly I affirme, that euery good Horſe is, by his originall nature durable, and of great continuance in his labour: the ſame being a principall qualitie of his firſt creation, for that to enable his ſeruice to the vse of man, in the 39. of *Iob*. it is ſaide, that his ſtrength is giuen him of God, and that he reioyceth therein, as purpoſely ordeyned by God, for the ſeruice of man, without which man is deprived of his beſt and hopefull iſſues of his labours, by his debilitie and lacke of ſtrength.

CHAP. 18.

Of free going.



Ixtly I affirm, that euery good Horſe is free, and full of deſire to performe as a moſt principall qualitie, of his firſt creation, in perfection of all action, beſitting the vse of man, without which hee doth bring much more tedious and grieuous labour, then profitable vse, and therefore to manifeſt the ordinance

dinance of God in their creation, for the comfort of man, it appeareth how he thrusteth himselfe with ioy, to run headlong into the battaile: and as *Virgil* saith, *Loco stare nescit, micat auribus, et tremunt artus, cauatque tel- lurem et solido grauiter sonat ungula cornu*, hee cannot quiet rest, but setteth his eares vpright (and being full of spirit) hee holloweth the ground, and with the hollownes of his horned hooues, maketh great sound, wherein the great goodnes of God to man, is to be noted, that so strong & warlike a beast, is so willing to obey, and desirous to performe: when *Assensus sequitur auctoritatem dicentis*, with his whole assent he followeth the authoritie of the speaker, whereby al their works might carry admiration, if man were not made tame with their continuall actions of admiration.

CHAP. 19.

To prooue those sixe qualities, in their originall nature, and what they are.



Ow it remaineth that wee prooue, that these sixe quallities of a good Horse, their coherens & indiuiduall connexion, as linkes in one chaine, and so fastened & coupled together, as the lacke of the one shall be a true relatiue, the losse and destruction of the other: for relatiues are alwaies together in nature, beginning to be, and finishing their being in one, and the same moment. First therefore, you see that if he be not bold, although he belouing, sure going, easie going durable and free, yet they all are nothing,

That these sixe qualities are alwaies inseparable.

What is a Relative

to assure the rider from danger. Likewise if he be not louing, vppon many occasions and times, vnexpected he may often spoile his maister, keeper, or rider : also if he be not sure in going, what imminent danger is euermore to be expected, in all dangerous places, the experience too often approoued. Also if he go not easie how can man be free from bruises, and sores in all parts of his bodie, so as he shall not be able to make vse of himselfe, for preservation of himselfe. Also if he be not durable, and of strength and force to continue his trauell, or the action vndertaken, being fit and reasonable for a Horse to performe, how can he satisfie mans vse the end of his creation? Sixtly and lastly, if he be not free and of good courage, euermore of himselfe forward, free, and of good mettle, without compulsion, or stripes, what vexation or losse (yea many times of life) by a crauing dull Iade, who wil not acknowledge?

But when all these good quallities are inseparably conioyned in Nature (as they are in euery perfect Horse) what can the heart of man more desire, if vnderstanding guyde his affection to declare vnto him what is to be desired, with what facility of arte and practise, will such horses be broken and brought to perfection, what assurance of their voluntarie and durable seruice, in all perfection: how delightfull to the owners, how profitable to their purses, how ioyfull and comfortable to all that vse them, how seruiceable and honourable to King and Countrie, what soule liueth that will not acknowledge?

And because there is not any other or more excellent
quallities

qualities to bee desired in horses for the vse of man then the perfection of those sixe qualities, it consequently followeth that all horses in their first and primarie creation were absolutely endowed with them in all perfection: for the increase, preservation and continuance whereof, I purposely composed this labour, all which I doubt not will be hereafter performed by all breeders of horses, if they shall obserue & make practise of those rules and precepts that are herein set forth so plaine and euident as will giue full contentment to all that shall desire the knowledge thereof.

First therefore intending institution of a good thing I thinke moste fit to obserue, *Cicero* his rule, and to begin with true diffinition, and leauing diuersities of opinions, I define Nature thus: nature is not the thing it selfe, but the proper and peculiar strength of the thing naturally giuen vnto the Creature in the creation at the time of the framing, & not at the birth, where it receiueth that quallity which it hath not only of being and working, but also of begetting &c. and as it is a strength bred and grafted in the creature at his framing, it therefore commeth not by chance or accidentally, neither is it mutable but naturall, peculiar and vchangeable: but because Nature may bee two waies vnderstood, *viz*: a particuler & a generall, I will first shew that diuersitie. The particuler nature is that which in euerie single substance ministreth essence to the whole compound, & with all is mother to such action & motion as is agreeable to the subiect, wherein it is as the nature of fire causeth fyers ascension, the nature of earth, the earthes going downward. The

Diffinition of nature.

vniuersall nature is the author and maintainer of all
 actions and bodies, to which the seuerall single bo-
 dies are in subiectiō by their obedience, acknowledg-
 ing a kinde of superioritie in that vniuersall nature, &
 therefore it is said, *quod vniuersalis natura falli aut errare
 non potest, quia contingenter agit in indiuiduis, sed indiuidua
 sunt remota ab arte*, so there are sundry diuersities of na-
 tures, as the things be sundrie wherof they be, which
 beeing moſte wiſely and many waies deuised by the
 creator, cannot bee knit vp to one ſelfe ſame thing:
 Againe, and as the learned haue obſerued, nature is of
 that excellency, *quod nihil habet vitij*, Nature hath no
 defect, becauſe God is the author thereof, and his pro-
 uidence hath ſo prouided, that euerie nature by wor-
 king doth declare of what qualitie it is, ſo that his
 workes are moſte aſſured teſtimonies what his nature
 is, and therefore verie fit to put difference betwixt the
 things that be wrought naturally, & that be wrought
 accidentally: for all naturall things are done often &
 continually, and thoſe which be done accidentally be
 not ſo: The ſun giueth light to the world becauſe it is
 his nature, but when it dazeleth weake eies, it is not
 naturall but accidentall: and alſo thoſe things that bee
 naturally done, be not done with euil will, or by moti-
 on of others, but eaſily and voluntarily: ſo whatſoeuer
 is naturall is accuſtomable, perpetuall, voluntarie and
 ready: and as it is created & made with the creature,
 it is reaſon that it ſhould beare the nature of his be-
 ginning: and that which is of a Horſe, to bee the
 nature of a Horſe and of no other Creature. For
 if a man ſhould call a naughtie Natured Horſe the
 nature of a Dogge, wee may not thereupon ga-
 ther,

ther, that a horfe and a Dogge bee both of one Nature, for as each creature is, fuch is the nature thereof, and fo it worketh according to that Nature, whereby it is euident, and with truth not to bee opposed, that nature is nothing elfe but the temperature of heat, coldnes, moifture & drynes, the which is a fchoole-maifter to direct the fence of the horfe, which hee hath from his braine, to caufe the natural body to worke, wherein if heate be predominate, then dooth the fence direct the body to worke according to the qualitie of heate, which is with freeneffe, vigor, fpirit & courage, and fo, and not otherwife is it truely faid, that euery creature worketh according to his nature: and as of heat, fo doth it worke accordingly in each temperature, and thereby wee may certainly determine the horfes difpofition, habit, naturall power, lacke of power, affection, and fuch like, as hereafter fhall moft plainly be demonstrated, which the Logicians doe confider in qualitie, and fo feeke the nature of his qualitie in his works: fo that of what qualitie his work is of, fuch quality we may truly fay his nature is: for he is fuch in the qualitie of his nature, as he is tried & found to be: & after this maner euery fimple mā may learne to know the nature of euerie horfe, but my purpofe is to teach you moft affuredly to know his quality without any worke or tryall, onely vpon the view, as hereafter wil appeare, the which naturall qualities are not gotten by teaching or inftucting, by cuftomes or Arte, but naturally, and fo to euerie man an affurance of what qualitie his nature is: for nature proceedeth fo farre in euerie Horfe, that fhee giueth them not onely a feeling, but alfo a power to declare the fame

Question.

to others, whereof may arise this question: For as much as it hath bene saide, that God is the author and giuer of nature, and according to his creation all perfectly good, and that all creatures aswell men as beastes, worke according to nature, and haue no naturall desire or inclination of corruption, because euery creature naturally desireth his owne preferuation and perfection, what needeth either Arte or practise to helpe or alter the same nature?

Answer.

I answer that it is most true, that Arte and practise were needles, if man his disobedience had not deprived him of all obedience, that by creation was subiect vnto him: and the same his disobedience did not only bring a curse vpon the Earth, but also the disobedience of all creatures to man, and corruption to all & euery their actions, so there is not now any obedience, or perfection in the dooing of action, but that which is gotten by arte and preserved in vigor, by vse and practise: so that all thinges which now are vnto corrupted man most comberfome, as punishments of his disloyaltie, were by original creation ordained for his furtherance: and therefore nature in Horses, is not, neither can be any other then an inclination and forwardnes: knowledge a quickner vp of nature, and arte, a guide to keepe it in order by generall precepts, vniuersall grounds, and experience, with imitation, conferring both by the continuall holding on of many particular actions: so as nature of it selfe is now insufficient: knowledge and arte without nature, fondnes, and without experience vnprofitable. As in chirurgerie, although the bare practitioner, do by his experience, sometime hit well vpon the healing of some

Note this,

Nature.

Arte.

disease,

disease, yet it is euident, that hauing arte and know-
ledge matched with his experience, so as he discerne
the nature and cause of his disease, marking the com-
plexion, age, and manner of liuing of his patient, and Practise.
considering the equalitie and quantitie of his medi-
cine, and applying them in due time, shall the better
performe the duty of his science, and the better attain
the desired end: but it is againe obiected, that if the
creation and creature were from God perfectly good,
notwithstanding his disobedience to man, & his owne
corruption, yet being created and preserued by God Obiection.
for the only vse of man, how commeth it to passe that
where there is one Horse by creation good, in action
there are a thousand Iades according to creation and
in action. I answer, first that the creation and genera- Answer.
tion of these times, are not immediatly created by God
(as in the first creation) without meanes, but by natu-
rall meanes, whereunto his grace is annexed (*Crescite
et multiplicamini*) growe and increase: vnto which
meanes being his owne ordinance, he giueth his blef-
sing for the increase & preseruatiō therof. 2. it may be
answerd out of the 4. of *Esdras*, 9. verse, that the world
hath lost his youth and the times begin to waxe olde:
and also in the 2. of *Esdras*, chap. 5. the question being
demanded why the latter age should not be as perfect
in creation as the first? it was answered, aske a woman
wherfore are not they whom thou hast now brought
forth like those that were before thee, but lesse of sta-
ture? & she shall answer thee, the same were borne in
the flower of youth, the others were borne in the time
of age, when the wombe failed: consider now thy selfe
how that ye are lesse of stature, then those that were
before

before you, and so are they that come after you, lesse then they: as the creatures which now begin to be old and haue passed ouer the strength of youth: So as the farther generation is from the first creation, the more neerer to corruption.

Thirdly, it may be answerd, that euery Horse is created as man is of soule and bodie, and is compounded of the foure elements as man, and hee that doubteth thereof, may aswel doubt whether himselfe be, or no: but the one which is in man celestial, neuer dying: the other terrestial, & dieth with the bodie: and yet a most excellent pure liuing spirit, hauing the faculties, nutritiue, vegetatiue, motiue, and sensitiue: so doth it by his temperature of the elements righty rule as mans doth, & gouerne the bodie of euery Horse, which naturally obeieith to euery action, and that is truely called Nature, wherof onely God is the Author, so as the goodnes or badnes of the temperature of the elements is the cause, why one beast doeth better performe the workes of his kinde then another: the temperature being the schoolemaister to direct the sensitiue soule, to euery action, and such is the force of natures custome, to haue dominion ouer all creatures, & therefore the learned terme nature *est dicta ab eo, quod aliquid nasci faciat*, named from that which maketh something to be created, whose propertie & cause we cannot without obseruation finde, other then that God, the author of nature hath ordeined it, *Nam obscurata est ratio naturalis per inobedientiam primi parentis*, our naturall reason is obscured by the disobedience of our first parents, and yet nature may not be saide to be vnperfect, or faultie, for it hath put into all thinges possibility

The cause
why one horse
doth better
performe his
kinde then another,

lity and aptnes, and also acte and perfection: and thereupon *Cicero* saith, who hath reason from nature, to the same is right reason giuen, and then comming from nature is also perpetuall, for *perpetuum est quod natura, frequens quod usus introducit*, what nature bringeth is perpetuall, and what vse bringeth is often, so as nature whether it be armed with vertue or vice, it is perpetual, and the faculties causeth the perfection thereof accordingly: for nature is knowne by his work, and nature causeth the bodie to worke, therefore such as the nature is, such is the worke, and such as the worke is, such is the qualitie of the nature.

Now the seate or place of those faculties of this nature, is principally the braine and the heart, as the regall and principall seates of the creature, the heart beeing the place where the vitall and Arteriall spirrits are bred, and doe equally participate the temperature thereof, from whence they had their being, and are dispersed ouer the whole bodie, and then it may be truly saide, *Cuius effectus omnibus prodest, eius et partes ad omnes pertinent*, where the effect of any thing is profitable to all, there the partes thereof appertaine to all: and as the power of that vitall spirit is great or small (which is euermore according to the temperature of the elements) such and the same it causeth and enforceth the bodie, and euery parte thereof to worke, and therefore it is truly saide that euery man and beast worketh according to the qualitie of his nature, following the drift of nature (that is the temperature) in their working, so as the more pure and excellent, the temperature of the Elementes are (which consisteth in

The braine is the seat of the sensible soule, the sense of sense and motion, & of the moste noble animal spirrits composed of the vitall, and raised from the hart by the Arteries vnto the braine.

the

the true harmony, mixture or proportion of the foure first qualities, hot, cold, dry, moist) in any creature, the nearer is the same creature to his first creation, and the more effectuell in operation to euerie action.

Fourthly it may bee answered, that horses doe not cōtinue in the perfectiō of their first creation, because in all generation of begetting there is a proceeding vitall spirit before the seede which effecteth conception, according to the strength and qualitie whereof, the creature begotten is in perfection of strength and qualitie: as for example, if an olde horse & an olde Mare doe beget and bring forth a Colt, you will confesse there is a decay on both parts of that vital spirit in old yeres, which cannot effect equality of strength & power, which naturally youth (I meane the midle age wherein perfection consisteth) preserueth & bestoweth, if there be not a meanes of defect, as sicknesse, natural coldnes, inordinate vse & such like (which in old age is also much more vnperfect) wherby oftentimes wee see not onely the decay of beasts, but of the withering of the noble progeny of man, and therefore no meruaile if the horses of this age be so vnperfect, when man is defectiue & vnperfect in the true natural causes of generation, by suffering vnperfect creatures to beget and bring forth, how can there be perfection in the creature begotten, and then they being vnperfect, doe they not also afterwards beget vnperfect? For it is an infallible truth, *fortes creantur fortibus, & bouis est in inuencis, est in equis patrum virtus, nec imbecillam feroces progenerant aquila columbam*, the strong are begotten of the strong, and the vertue of the Syer of the Oxe and the Cowe, is in the young bullocke and in
the

horse, neither doe lustie Eagles beget young Doves: such as is sowne such will be mowen, *Esquilla non nascitur rosa* of a bramble there groweth no rose, *descendit inclinatio procreandi quod procreatum est*, the good of the begetter is the good of the begotten. Cicero saith truly, *nec arboris nec equi virtus in opinione sita est sed in natura*: Neither is the goodnesse of the horse placed in opinion but in nature, and therefore *Socrates execrari eum solebat, qui primo utilitatem a natura seiunxisset*, was accustomed to curse him that seperated vertue from nature: whereunto *Celsus* concurring saith, *que rerum natura prohibet nulla lege confirmare possunt*, where nature resisteth, no strength preuaileth. Fifthly and lastly if it be objected that the indurance of a horse *in specie* or kinde, may be a limited indurance of the perticuler, & therefore a perpetuall preservation of the *species* or kinde, thorough the facultie of procreation to propagate his kinde, that though euerie horse must of naturall necessitie dye, yet might hee leaue another of his owne kinde behinde him, as good as himselfe, and so a continuall succession of goodnesse, I thus answere, that if they graunt a corruption in the particuler (as of necessitie they must) it must likewise bee granted in the *species*, for the *species* being a thing existent only in imagination, not hauing any reall beeing, but as we conceiue of it in the particulars, it is a necessarie illation from the corruption of all the particulars, to conclude the like of the generall: for as Nutrition is to the particuler, so is generation to the *species*, wherfore as by the nourishment the horse taketh restitution of his naturall moisture, there is not supplied so pure humiditie as was loste, the particulars decaying by
little

little and little are at last cleane consumed, so by procreation the maintenance of the *species*, the puritie of the humors, being by degrees & by time diminished, at length there followeth euen of necessitie an absolute corruption, now the decaie comming by the particulars whose function this generation is, being by continuall mixture of outward nourishment corrupted, the seede, the matter and meanes of propagation cannot but be tainted with like corruption, and this is the reason why horses are neither of continuance or goodnes as in former time, for if the naturall vigor of the *species* be by little and little continually weakened, there must of necessitie followe a perfect corruption, but the most of vs (like men at the stop, where manye pathes meete) insteede of choosing the right way by iudgement of reason doe stand stil amased, and in that amazement conclude, that all comes to one, as who would say, that South and North leade both to one place, but if we applyed our wits as aduisedly to iudge between truth and falshood, as euery man in his trade doth iudge betweene profit and losse, we should forth with by principles bred within our selues, and by conclusions following vpon the same, discern true knowledge from error, and the way ordeyned from deceitfull inuentions of our common practise, wherefore to conclude with the cause of causes, I doe resolue that the want of the true knowledge of breeding is the only cause of the multitude of lades, because no mā hath hetherto either written or practised the true naturall meanes of good breeding, & that all nations doe erre herein, the only number of lades in all nations are my witnesses, and I would gladly learne from any, how the contrarie may be defended.

How to know a horse that is bold by nature.



Ist of his boldnesse, It hath bene saide,
& that truely, that euerie creature wor-
keth according to his nature, and that
his works doe manifest his nature, and
therefore he that hath had long tryall of
his horse cannot bee ignorant of his nature, so as
the goodnesse of nature is considered in his quality &
the qualitie of his nature in his works, and yet a horse
that is fearefull by nature may by compulsary meanes
after long vse make little or no shew of fear, although
he be fearefull by nature, as beeing in a ship vppon the
Sea, where are Trumpets, Guns and such like, not ha-
uing meanes to auoid the same, by vse, & continuance
thereof, seemeth not fearefull, for as man (beeing an
vnderstanding creature) by often compulsarie abu-
ses, may be made tame to be abused, so a creature void
of reason and vnderstanding, may seeme to abide and
indure that which nature abhorreth. Now to the mat-
ter propounded, consider that there are natural signes
which without will or desire to signifie any thing, doe
make some other things besides theselues to be known
by them, as the smoak doth signifie there is fyre, & it is
welknown by the perceiuing of things prooued, that
there is fier withall, although there dooth nothing ap-
peare but smoke only, like as a foot-step is the signe of
a beast to haue bene there, likewise by the fore-head
countenance and eie of man, nature dooth signi-
fie the knowledge of the minde, which *Cicero* calleth
ianuam mentis, the dore of the minde, & others doe say
that

In facie legitur
homo.

that the eye is the image of the countenance, *quasi lumine scintillans, & vim speculi habes adeo ut intuentibus referat totum hominis fere speciem*, & is as a sparkling light, & hath power of beholding, so as to the beholder it doth almost declare the whole quality of mā, wherby appeareth that nature hath made & ordained probable coniectures of the vnsensible parts, as appeareth in the 1. K. Ca. 3. when the compassion of the naturall mother was mooued, by which commotion of nature the king gaue true iudgement, and therefore it is truly saide, *ex his quæ extrinsecus adparent cõjciuntur ea quæ non adparent*, from those outward appearing thinges, those things which doe not appeare are coniectured: from whence also may be truly collected, that *vultus est animi index*, the countenance sheweth what the minde is: *O quam difficile est crimẽ non prodere vultu*: how hard is it, a fault by face, not to bewray, *in facie prudentis lucet sapientia*, in the face of a wiseman wisdom shinieth: *Pro. 17. Cor hominis mutat faciem siue in bono siue in malo*, the heart of a man changeth his countenance whether it be in good or euil. *Ecc. 13. 26*. So as the eye and countenance of man, being the messenger of the minde, & the window of the heart, the inward secrets of man are disclosed. If then the minde and secrets of the hart of man may bee and are knowne by outward signes, hauing wisdom to conceale, how shall or may a creature not endowed with reason and vnderstanding, auoid the discouerie of the secrets of his owne nature? Moreouer that the countenance is a discouerie of the inward minde, appeareth in the 4. of *Gen.* When Caine was wroth, his countenance fel downe, wherupon the Lord saide: *Why art thou wroth, and why is thy countenance*

An euil eye
the window
of death.

Impudicus oculus impudici cordis est num.
sius. Chry.

caste downe, And Salomon, 27. prou: 18. saith *Quomodo in aquis resplendent vultus prospicientum, sic corda hominum manifesta sunt prudentibus* as the faces of those which look into waters shine vnto them, so the hearts of men are manifested to the wise: and no doubt the obseruation of the countenance of the Horse, doth more certainly discouer his inward quallitie, as an Image of his affection: but if man would knowe the secrets of mans heart, he must leaue it to the creator, for *solus Deus est scrutator cordis*, Onely God is the searcher of mans heart, and the knowledge of mā touching mā, is but *cōiectura qualitatatis*, for as he which beholdeth his face in the water doth not discern it exactly but rather a shadow then a face, euen so he that by external Physiognomy and operations, wil deuine what lyeth hid in the heart of man, may conceiue an Image of that affection that dooth raign in the mind of man, rather then a resolute knowledge.

The outward Phisognomie doth not falsifie and betray that good promise that Nature hath planted in the first

But the Physiognomy of a horse is much more certain for he can not keep secret or conceale as man can, but being in perfect health remaineth euer one & the same in countenance. Therefore to conclude and to make the truth hereof appeare: chuse a horse with a broad forehead, a great black full eie standing out like an hares eye, and a high reared forepart, and bee assured that by nature he is bolde, and to giue you a further assurance, marke a Horse with a narrow forehead, little eies, & a low fore part, which is meere contrary, and assure your selfe that by nature he is starting and fearefull, and to seale vp the truth, heerein the triall wil confirme you.

There is nothing that hath a truer resemblance, then the conformance and relation of the body to the spirit.

So as the obseruation, of his naturall shape in that

F

parte,

part telleth you that the same is so sure, as when you see smoak there hath bin a fyre.

CHAP. 21.

How to know a horse that is louing by nature.



Hat euerie good horse is by nature louing to man : To confirme this proposition, I thinke the examples before remembred are sufficient, besides euery man his dayly experience, & that Iades are naturally mischeuous & dangerous to man, whereof I will giue some examples, as *Fulko* the fift king of Ierusalem after he had raigned eleuen yeares, was by a mischeuous Iade strooken in the hinder part of the head, whereof he presently dyed: *Bellat* the King of the *Pannonians*, *Phillip* sonne of *Lodowick*, *Craesus*, *Selencus*, *Calpurnius*, and many others by euill natured horses were flaine. It is truely said an Ape will be an Ape, & the Leopard wil not change his spots, nor the Moore his skin, that is perpetual which nature bringeth forth I haue tolde you that the countenance is a representatiue of conditions, amongst which this is one, when you see a horse with a plaine smoothe eye, so as the more you beholde his eyes and countenance in beauty and seemely proportion, the more hee seemeth as *Plato* saith, the obiekt of your loue, whereby you doe not onely grow in loue of him, but conceiue that he hath as it were prepared a cherful countenance to entertaine your loue, which naturally crea-

ted with him cannot otherwise appeare : But if he bee beetell browed, that is great liddes or lumpes of flesh couering little eyes that are inward in his head, and hollow aboue, or looking as the Lacert, which euerie way it looketh, leareth awry, and neuer direct vppon you, you may assure your selfe his naturall desire euer trauaileth to effect mischief in all his actions, for *distortio vultû sequitur distortio morum*: A deformed countenance hath deformed conditions, being by the God of nature extraordinarilie marked for a discouerie of their hatefull affections: But the contrarie, which is a great, smoothe, ful blacke eye, without hollownesse either aboue or within, or lumpes of flesh ouer-hanging his eyes, with a sweete smile inherent in nature, and expresse in countenance, you may assure your selfe of his good temperature, manifesting it selfe in his ioyfull and merry countenance, so as hee seemeth naturally to fawne on you to gaine your loue, if your intemperance hinder not his naturall affection, & the truth of things are neuer better manifested then by obseruation of the contrarie.

Lacert is like a Newight, vvhereof in Italy are many.

How to knowe a horse that is sure going.

*Plura simul
collata uiuant
que singula non
proiunt.*



That euery good horse is by Nature, sure going, I must intreat you to remember that my 6. rules for the knowledge of a good Horse, are relatives, and so lincked each in the other, as you cannot throgly apprehend the one without the other, so inseperable are they, as the one cannot be approoued without the other: and therefore *Vbi plura coniunctim exiguntur, ibi non sufficit unum probari*, where many thinges are ioynly required for proof, there it is not sufficient only to allow one: wherfore the rule to know a horse to be sure going is, that he be very long foreparted, I meane from his withers to his head, very long necked, and the same broad towards the brest, thin and slender neere to the head, with a high reare, his head naturally hanging to his necke, so as his nose beare not further out or more then his forehead, but carrying the same as the Ramme dooth when he is fighting, and so as his forehead and nose hanging naturally euen, his necke long, his sight lustie bolde and perfect, he euermore seeth his waye without restraint and at pleasure, where to tread in all safety, and then hauing a true and iust trot or amble, together with the perfection of his raine (for that is the onely perfect and true raine) which no other shape can affoorde with continuance, hee trauaileth with such ease and delight to nature (which all Arte is euer to attend) beeing bolde louing and therby

thereby proud and stately ingoing, and naturally easie and delightful to man, he goeth with great grace, surenes of foot, ease to the ryder, and pleasure to himselfe: when as the contrarie shape cannot by any Arte bee reduced to perfection, longer then he is moſte highlye kept, and his pride and heate continueth, because nothing is more offensiue to Nature then violence, and restraint from his naturall imperfection to perfection, by meanes of which discontentment, hee will eyther raine and beare his head to Natures shape, which is moſte and onely pleasing to himselfe, or cause the ryder to giue libertie thereunto, or else become hard of hand, with great paine, by meanes whereof it wil be vnpossible for him to bee sure of foote, being in Nature euill shaped, for *nobiles & generosi equi facile franguntur* (saith *Seneca*) the best horses are moſte lightly borne, but contrarywise the Iade not hauing delight in himselfe, must be permitted to goe like an Asse or a pack-horse, whereunto if any shall giue allowance, I thinke an Asse better for such a lump of flesh, and hee a fit couer for such a Pot, except old age, sicknesse, or other infirmitie (which is neuer exempted from protection) be the cause.

CHAP. 23.

How to know a horse that is easie-going.



Hat euerie good horse is by nature easie going, wherein if either the wat of knowledge, or the intemperance of the Rider, alter the same, (it is not within my proposition)

position) for I speake not only of nature : which obseruation I also gather from the shape , and I doe euermore accompt that a good and perfect shape which giueth perfection of action, with perfection of comelines, grace and continuance thereof vnto the end, for otherwise he is not to be named a horse of good shape I am not doubtfull of any thing I affirme , hauing had long assurance thereof without being deceiued, therefore in your choise of horse retaine it, a rule infallible, that your horse be high in the withers (if you will haue him easie in going) which beeing ioyned with the high reared fore-part and other rules before expressed, he wil cary your body very vpright, with great grace, statelines, true raine, safety and ease: otherwise the forward hanging of your body on a horse that is lowe before, will halfe perswade you that your backe is cracked, if not broken, by reason of your leaning forward: but the high reared horse whether his pace bee Trot or Amble (being orderly ridden) will raine easie, pleasantly mouthed, list and set, iust, true, steady, and easie, stil bearing you as if you were caryed in a chaire, and when you are to encounter your enemy, a safetie to your person and disadvantage to him. And if you shall enforce him to a speedy trauell, which no doubt through his violent lifting will alter his easinesse, yet when you equally consider him with a lowe foreparted horse in equalitie of place and perfection of raine, you shal be sure th'one will break you before th'other bruse you: besides, the comely, stately, and sure-going of the one, and the great danger & disgrace of the other, because in action he cannot giue grace, & when you trauell in companye, obserue a man shaken or rocked on his horse backe, and you shal be sure that the horse is lower

lower before, or if he carry his head truly.

CHAP. 24.

How to know a Horse that is durable, and of continuance in Iourney.



That a good horse is by nature durable, is also an obseruation of his shape, yet must hee haue all the other rules before mentioned, the which I will euer maintaine as infallible truthe, being inseparably linked together, to demonstrate a true and exact knowledge of any horse. First it is to be considered that strength is the cause of continuance of trauell, then in what part of the body the strength principally and naturally resteth in the horse, for as the strength of the Bull is naturally in the necke, the Lyon and Beare in the paw, the Dog in the chap, so the horse in the fore-part, where nature hath imposed the burthen, and there is and must bee his principall force and strength, the which fore-part must bee deep and broade, from the point or top of his withers to the bottome of his chest or breast: his ribbes bearing out as the lidde or couer of a truncke, whereby he will appeare broad, full, round, and bearing out in the Chest and brest, with an euenesse of Chest and belly to the flanke, so as his belly hang not deeper then his chest, nor his chest deeper then his belly, with leane, ypright, and streight pasternes, & somewhat narrow hooue towards the toe, assure your selfe hee will bee durable, and as good in the end of his labour, as at the beginning, if not better, and performe his trauell with great delight: but if he be of contrarie shape, then wil his actions be contrary, namely the longer he is

travailed, the more Iade, whatsoeuer shewe he maketh at his setting foorth: for if strength and abilitie of bodie fayleth, although a good spirit enforceth his labour, yet it cannot be of perseuerance, *Vbi vires deficiunt, ibi laudanda est voluntas*, where strength faileth goodwill hath all the praise. And therefore when you

A Colte doth expresse what his prooffe will be when he cometh to age.

view a colte, how yong soeuer he be, when he is foaled, his naturall shape will neuer alter, but euermore growe and continue in the same shape vntill his death: and therefore be well assured that he haue a perfect naturall shape, when he is most young, such as I doe herein describe, & so may you be assured not to be deceiued, either in the choice of old or yoūg: what can be strange to the knower? *Aristotle* saith that *Cognitio nostra est cognitio cognoscentis et cogniti*, our knowledge is the knowledge of the knower, & of the thing knowne: & when nature hath shaped the colte in perfection, with what facilitie doth arte perfect the qualitie & vse of euery action? but if nature hath shaped the same vnperfect, there cannot be any hope of perfect action, with comelines and continuance, for *Sordida natura semper sequitur sua iura*, like nature like worke, because euery creature worketh, according to his nature, and like euermore bringeth forth like: beware therfore of euil beginning, either in art, knowledge or practise, least by continuance thereof it carry soueraingtie in you,

*Natura calamitatum molli-
mentum consuetudinem inuenit.*

to the ouerthrowe of your hopefull desires,
for *Gravius est imperium consuetudinis*,
the soueraingtie of custome is
intollerable.

CHAP. 25.

*How to know a free and perfect spirited
Horse.*

His being the cōclusion of those fixe qualities, which euery good Horse naturally hath, and retaineth from his conception, vnto his death; spare your eares as tunnels to your bodie, to let the same fall deepe into your apprehension, and consider who is the author of the faculties, which are planted in the creature, at the time of his creation, and you shall finde it the onely worke of the creator, by those meanes which his owne ordināce hath establisht, not as a fleshy substance, or as an accidentall thing, but a powerfull spirit, proceeding from the vitall spirit, and arteriall blood, that goe wandring through the whole bodie, to stir vp the power of the beast, to giue him force and vigor to worke, by which the sencible soule performeth his works, which are termed Nature: and the same nourisheth, preferueth, increaseth, & giueth power to the creature, to signifie the same to others: and the more it doth abound the more powerful it is in the operation, and if it cease his power in operation, then doth the whole bodie cease his naturall power in working: and as this spirit is of substance most pure, so when it is plentifully infused it maketh and worketh all the creature and quallitie of the same creature pure, so as man not knowing or finding the reason, cānot but wonder at the work & work-master, and therefore the more excellent, perfect and pure

pure the creature is created, the greater is his operation and trauell: as we the Sun which mooueth continually, the moone that is neuer staied, the sky euer moouing, the fire neuer without working, the clowdes neuer cease remoouing, &c. so when wee see a strange, prowde and comely shaped Horse, of pure and perfect substance, described in euery parte as aforesaide, there is presented to our senses & consideration some excellent & deuine work, by so pure and refined metall, which is specially performed by the Element of fire, so as it seemeth to represent the Image of *Venus*, which *Apelles* for the space of ten yeres had imploied his wit & pollicie to paint, being so beautiful, that the beholders became amorous, as though it had bene some liue Image, so as by publike edicte, he was charged to keepe it secret, for feare to allure youth to corruption. Or like that brasen Horse which *Pausanias* the Greeke historiographer, mentioneth to haue bene found in *Heracia* a Prouince of *Peloponesus*, whose beautie was such, as other Horses with ardent desire and affection, sought to ioyne and couple with him, as if they had found a prowde mare: wherefore for the satisfaction and confirmation of this proposition, how to know a perfect, quicke, and free spirited Horse, you must still retaine all the description of shape before described, with this, viz. that he haue a slender leane head, leane, thin, & slender iawes, which is an absolute & perfect assurance of quicke & free forward spirit to euery action: by all which descriptions, you shall assuredly knowe his qualities, onely vpon the view, as if you had made tryall of him many yeares, and thereof make no more doubt, then whether the sun hath at any time giuen light to your eyes: but if the

Hors

Horſe be defectiue in his ſhape, as I haue before deſcribed, then aſſure your ſelfe he wanteth that natural perfection I haue referred the rule vnto, for as it is a naturall courſe euen in euill, by degrees to come vnto perfection of euill, ſo is it alſo as naturall, that where perfection of ſhape faileth, in the whole or in parte, there imperfection is preſent, & the natural qualities anſwerable therevnto: obſerue then I pray you, that a perfect Horſe by nature is thus ſhaped: viz. a leane ſlender head, broad forehead, great blacke eyes, full and plaine ouer the lids, ſlender, thin, and leane iawes, broad, thin, long & high reared neck, the head ſet to the necke ſo naturally as a Rammes head when he fighteth, high withers, a deepe broad cheſt and breſt, his ribbes bearing out as the lid of a trunck, with an equall euenes from his cheſt to his ſlancke, leane vpright paſtornes, with a lean deepe hooſe, ſomewhat narrowe towards the toe: the moſt inſallible true and approoued deſcription, of a moſt perfect, abſolute and excellent Horſe, be he yong or olde, without any reſpect of colour, countrie, marke, or other obſeruation whatſoeuer, and ſo ſure as thy ſelfe hath a being, he wil be found in all his actions naturally bolde, louing, eaſie, ſure footed, durable, and free going, the onely qualities of his firſt and primary creation: and if he be not the moſt excellent and perfecteſt ſhape, that nature euer brought forth, and the beſt in action, I ſhall acknowledge theſe my labours, the recorde of my folly, & vnperfect iudgement, to all ſucceeding ages. But becauſe I know & do aſſure my ſelfe, that *Vnius mens non eſt capax tanta molis*, that it is vnpoſſible that one head ſhould bee ſufficiently furniſhed for ſo many matters, and that to be moſte true which *Iuſtinian* the Emperour recordeth

The deſcription of the moſt perfect ſhape of a Horſe.

in his 44. constitution. *Nihil in rebus humanis sic usque adeo semotum ab omni controuersia, tametsi maximam cum iustitia coniunctionem habeat, quod dubitationem & controuersiam non recipiat, si subtiliter animi curas intēdas, ut nihil prorsus inter homines sic posse definiri ut non exquisitis subiaceat impugnationibus illorum, qui suos adfectus praeferunt veritati.* There is nothing in humane things so remote from controuersie, if with subtilty you straine the powers of the minde thereunto, and nothing can be so exactly defined amongst men, that cannot bee subiected to exquisite cauels, of those which doe preferre their affections before truth: for who knoweth not but that a playing wit can praise the discretion of an Ass? wherefore my selfe knowing that neither my words or pen, can carrie with them the life of my inward feeling, I haue the more largely discoursed to vnfolde my knowledge by the plainest demonstration for the meanest vnderstanding: for as *Lucianus* saith, *occulta musices nullum esse respectum*, and as *Salomon* saith, *Sapientia recondita & thesauri abstrusi nullam esse utilitatem*. of wisdom shut vp there is no pleasure, nor profit commeth of hidden treasure. I haue therefore herein indeuoured, *Polipi mentem tenere*, to frame all my discourse to the true louers of the renowned Art of Horsemanship, & to obiect against any assertions, the moste difficult objections.

Proverb

CHAP. 26.

Obiections againſt the generall propounded
rules.


Fiſt it may be demaunded, whether theſe obſervations are both for young coltes, when as their bodies are not growne to perfection: and for olde Horſes, which by leanneſſe ſeeme to be vnperfect? I anſwere, when the Colt falleth from the Dam, the naturall body is of that proportion of ſhape, which neither can or will at any time after alter, & in that ſhape doth it growe and increaſe vnto the end, not as ſome doe ignorantly alleadge, one yeare to growe in the forepart, and another yeare in the hinder part, for the facultie of nature cannot be nutritiue in a ſound bodye to one part & neglect the other part, neither can any part continue without nourishment, without the deſtruction of that part, neither can the nourishment of the body alter the forme and naturall ſhape of the bodye, and therefore the rules are infallible both for olde and young, and to graunt them otherwiſe were abſurd becauſe *nulla ratione poteſt admitti per communem ſenſum, quia non conuenit humane ſocietati*, by no reaſon it can be admitted by common ſence, the ſame not being agreeable to humane reaſon. Therefore what Nature hath framed is conſtant and perpetuall without change, and the forme of conſtitution, & ſhape, ſuch in his age, as you ſee him a Colt.

*Nulla placida
or quies niſi
quam ratio
compoſuit.*

2. Secondly it may be demaunded, whether a Horſe
wanting

The degrees
of goodnes &
what is to bee
said good.

wanting any of these rules may notwithstanding be a good Horse? I answered, you must consider that there are degrees in goodnesse, as good, better, and best of al: Next you must consider, what is good, or what may be saide to be good, for no one thing can be truly saide to be good, that vnderstanding & knowledge doth not tell you to be good: for ignorance and error do call light darkenes, and darkenes light, good euill, and euill good so as your direction must not be opiniatiue, but examined, *per Norman rationis*, by the rule of reason, if you be a creature reasonable: for do you not know, the Fly, the Dog, the Lyon, the horse, & man, are al liuing creatures? but with difference, for only mā is a liuing creatur reasonable, created for the only glory of God, so as you must alwaies reason from true definition: then if you will demaünd of the most best good Horse, I holde and will defend against all contrary opinion, that there is not any of the most best Horses, that doth or can want any of my fixe rules, which I prooue thus. When God first created Horse, he created them in all perfection of that kinde, for nothing issued frō his hands ill shaped: hee made him perfectly good, and all that good, onely for man, and to that end were all his creatures made, and as he made man their lord and ruler, so did he appoint them their preseruer, but no destroyer of his creatures, and all this is inheritable to vs: then examine what is that which man can more or lesse require in a horse for perfection, then these sixe qualities before described, being such as are euer inseparable & euermore so to be apprehended in iudgement, & conceit: for if he be bold and feareth nothing, that

true

psal. 8. 5.

*Iustissima pe-
na ve qui ser-
uus rectū non
facit et amit-
teat seire quod
rectū. Aug.*

true wisdom and discretiō would haue him to adu-
 ture, neither defectiue in his loue to giue his life for
 your sake, & so easie going as your selfe can desire, and
 so sure of foote as no perrill or danger is to be feared,
 with such perseuerāce & cōtinuance in labour, as your
 body and his life can endure: & with al forwardnes, fol-
 lowing will, freenes, and obedience, so as two or three
 lashes shalbe sufficient to enforce his trauell, till his vi-
 tall spirit & life forsake him, being such qualities, as all
 the best Artists, & skilful horsemen of the whole world
 haue, & in all ages will labour and endeaour to bring
 Horses vnto, as to a restitution & perfectiō of their first
 creation, according to the natural dispositi on original-
 ly infused in them by God for the preservation of their
 first being, how shal I grāt the depriuatiō of any of them
 or of any parte of any one of them, without the publike
 trespas to man, for whose onely vse and comfort, they
 were made, as Lord and Emperor of all creatures, & so
 consequently to the all-creator? but if your meaning be
 to descend to the comparatiue degree, that is, to a horse
 not altogether of such excellēcie, then in some sort ther
 may be some tolleratiō admitted, in part of some of my
 rules, namely his boldnes, which if by nature hee want,
 yet by art may in some sort be helped, by vse of being a-
 mongst guns, drums, trumpets, and such like, the which
 I dare not absolutely admit, if by any possibilitie those
 may be that are naturalliy bold, otherwise there must be
 a cōtinual vse & practise to cōtinue & preserue whatsoe-
 uer is accidentally gained: & yet peraduenture at some
 times faile, because it is not naturall. Againe, a Horse
 may be thick chapped or iawed, & admitted, if y whole
 head be lean, & al the shape otherwise perfect: but yet
 there wilbe a great difference of pleasure in his raine &
 pleasant mouth

1
2
3
4
5
6

*Neglectis &
 cenda filix in
 nas: ut agis
 Horat.*

mouth besides his voluntarie forwardnesse, when you shall compare the one with the other.

Lastly, the verie high born, proud and stately horse, might also in some part be tollerated and admitted to a lower raine, and yet a good Horse: but when you consider the grace, maiestie, and high countenance with honor and maiestie to man, beeing a part of his primarie creation, I cannot admitte the least imputation to man, for whose glorie and vse they were in all perfection originally created, neither to admitte the consideration of any imperfection, but rather by all possible meanes to vphold the perfection of their creation, least man should thereby take libertie to neglect his duetie and charge, which mans corruption too much of it selfe alloweth, and vpholdeth as the practise in all ages and times, (in all professions doe sufficiently witnesse) howsoever they pretend the contrarie, and thereby allowe to Arte such perfection as to make that perfect which nature hath made vnperfect, when as Art is but onely a quickner vp of Nature, as to endeavour by Art and practise to make a low fore-parted or short necked Horse to raine well and perfect with continuance, which will be performed, *ad calendas graecas*, when God hath made another world. For there is not any learned phisitian or other learned man that can or will chalenge absolutely to cure a disease that nature hath bred and brought forth, because it onely appertaineth to the Creator. If a man will bend a streight Tree crooked, or a crooked Tree streight, so soone as it is at libertie, will it not return to his naturall growth, can the taming of a Lyon make him leaue his naturall roaring? will Art make a Foxe faithfull, & harmelesse

harmeles, or make a birde not to delight in the woods, wherefore then do men seeke to haue breed, and keep crauing dull lades, and vnperfect shaped Horses. and perswade themselues, that good feeding, good keeping, and artificiall riding and practise, will make them absolute, and perfect Horses, and heere of publishe and set foorth great volumes, do they thinke that art can bring an ape to beget an ape with a long taile? If this be not error ignorance and senceles practise, my desire is of those that better vnderstand, to defend the contrary, and to manifest the same by reason: how shameles a thing then were it for me to admit, more grosse imperfection when mans corruption transporteth him so far beyond the degrees of reason, to allow and maintaine all seeing imperfection.

Againe, some will and do obiect that Horses of such excellent shape, spirrit and life, as I haue described, will be dangerous to those that are not expert in the art, and that such will speedely spend themselues, and not continue in flesh or good liking, and are very chargeable to keepe, and besides so vnruely and intemperate, as thereby great danger will ensue, to the most people that are vnskillfull of Horsemanship: and such like childish and ignorant conceits, wherein the multitude do excell, it might aswell be obiected, that fire and water, wine and weapon, and many such like are dangerous, and that many haue perrished therewith, therefore very vnfit to haue them, or vse them, the which proceedeth from their debilitie of iudgement, not able to apprehend that such Horses, are the most excellent that euer haue bene or shalbe created, being compounded of the most iust, and true proportion, of

G

mixture

mixture of the temperature of the elements, which giueth them that fulnesse of spirit, vigor and courage, neither that the temperature of an excellent Horseman which compriseth all perfection wherewith naturall man can bee endued with, if he haue the managing of such Horses will not (*Animum volentem accendere*) blow the fire when it burneth cleere, knowing that such natures are to be vsed according to the temperature of their owne nature, without iarre or violence: but the ignorant rider not able to iudge of his nature, doth so far distemper nature in the beginning, as afterwards not knowing how to restore him to his former obedience, is astonished with the admiration of his wonder: & holdeth *Omne ignotum pro magnifico*, All vnknowne things beyond the degrees of admiration. The *Hebrues* doe deriue the name of Time of a verbe which signifieth to corrupt, because it doth corrupt all, and as the times are, so are men that liue in them, whereby the best horsemen that euer haue bin, do not only carry the note of the errors of the times wherin they liue, but the full streame of the corruption thereof, which maketh me to become like vnto the Marriner, who ordereth his sailes according to the times and the winde, and doth of necessitie turne and wind to arriue to that place obliquely, by fetching a compasse when he cannot do it directly, and by a straight line- *Non semper et vnogradu*, saith Seneca, *sed vna via: non se mutat sed aptat*, he saileth not alwaies with one and the same pace although he follow the same way, he changeth not, but accomodateth himselfe: whose example I haue followed heerein, but with the glew of mutuall concord yet adhering to that memorable sentence of *Tullian*,

tullian, That is true whatsoeuer is first, and that is false
 whatsoeuer is latter, and therefore the forsaking, or not
 knowing, the knowledg of these that liued nearest the
 first creation, who did see best, and the adhering to the
 knowledg of those that haue liued furthest from those
 times, who did see more dimly, and their knowledge
 more corrupt, hath bene the cause of their manifolde
 errors in Horsemanship, in these latter ages, and the
 principall cause of my long discourse, in this tractat,
 wherein I haue often deliberated to thinke & rethink,
 redoubting what may happen, yet knowing when to
 feare, I did thereby knowe safely to go forward, *Nam*
animus vereri qui scit, scit tuto aggredi, so as I doubt not
 to affirm the *Athenians* prouerbe after victory, *Noctua*
volavit, the bird of darkenes is put to flight, comfort-
 ing my selfe with that saying of *Aug. Qui se dicit scire*
quod nescit, temerarius est, qui se negat scire quod scit, in-
gratus est, he is rash that speaketh that hee

dooth not know, And he is vn-
 thankfull that denieth to
 knowe that he doth
 knowe.

Paruus error in principio
Maximus est in fine.

of perfect breeding.

Eccle. 8.



When I remembred that *Salomon* proclaimed mans wisdome vnperfect, and his knowledge in each science vncertain, & perceiued neuer man, to haue attained such degrees of learning, as to finde himselfe ignorant, how time the beginner increaser and subuerter of all humane knowledge, hath wrought defects and difficulties in vnderstanding: I could not but admire the breeders of Horses within this kingdom, seeing them in this moste decayed time of knowledge, to cast their anchor into the deepe and deceauable sands of the practise of these times, wherein vnlimited & tirrannicall custome, which neuer admitteth either dispensation, or quallification (without notorious affront) ruleth and raigneth in the superlatiue supremacie of error: and onely by referring the effects of al good breed, to the immediate work of god as though the effect of all such causes were supernaturall, & to be reduced to God immediately, as a miracle, receauing them from nature, and abhorring the naturall meanes, not considering that there are effects onely naturall and only to be referred to nature, not that nature is an vniuersal cause, endowed with a iurisdiction seuered from God, but that she is a name of order which God hath bestowed in the frame of the worlde, to the end that the necessarie effectes might follow the preservation thereof, thorough which
 their

which their vnanimous consent in practise, they haue long sucked a strong opinion of the possibility of good breed, whereby there is growne a broad sea of difference, in your point of true knowledge of breeding and their acustomed practise, so as notwithstanding the great and inuincible power of nature in all creatures, whereof God being the Author, and whereunto as vnto a naturall meanes, he hath applyed himself for preseruatiō, there is not one Horse of a thousand bred in the perfection of nature, whereby all and euery of them, cannot but acknowledge his own thoughts and forseeing doubtfull, which maketh me crye with *Paul*, *Nihil mihi conscius sum*, I know not how far I shal offend: but when I apprehended with *Galen* that euery science is a conuenient & firme notice, that neuer departeth from reason, knowing the end where vnto I was borne, and to whose benifit I should liue, notwithstanding all stimulatorie causes of progression, I assembled my conceits to peirce through the hardnes of the enterprise, & rather esteemed to walk alōe to steepe downefalles, and with *Quintus Fabius* to hazard my credit, yea with worthy *Horatius Cocles*, my life (for the honour of my soueraigne and benefit of my country) then to be like the beasts who neuer forsooke the beaten path and high market way, with a guide before them: so as posteritie shall still liue without adding increase to former knowledge, and therefore as to the load-star of my desire, and prefixed period for producing fourth of that truth which this Art hath bin long in trauell of: for *Nihil magnum subito nascitur* I haue aduentured to draw the thred of this subiect to my determinate conclusion, not by a dim light soone quenched,

The vse of
reason.

ched, but by a Sinopsis or perfect viewe of the whole body of breeding, & to shew the reason and cause of the errors in breeding, & the true meanes of restitution thereof to perfection. An action most besitting man, who by nature is reasonable to teach, according to his owne nature, the same being as *Seneca* affirmeth, an imitation of nature, so as reason hauing his true vse, it shall not onely beholde and contemplate the truth, but also repress and bridle all affections, that swell and rise against it, as a vertuous Mistresse admonishing, and thereby become the most excellent nurse to suckle vp true knowledge & practise to the full proportion of man his hopeful desire: but least any should tell me that my passion in the earnest loue of this subiect should make me forget my passages, I proceede to set downe the only essentiall and true obseruations of a perfect breede, wherein I pray you obserue a principle, most fit truly, to know whence proceedeth the most excellent colts that are begotten.

1. First prouide Horses and Mares of the most perfect and beautifull shape, euen such and no other then I formerly described.
2. Secondly truly vnderstand at what age such horses and mares are fittest to beget and bring forth perfect Colts.
3. Thirdly how to prepare and keepe those horses and Mares before they come to the Action.
4. Fourthly, when, how and where they are to doe the action in perfection.
5. Fifthly how to keep them in perfection after their conception vnto the time of foaling.
6. Sixtly and lastly how to vse them when they are foaled,

foaled; and how to preferue & continue them in their perfection.

Now if any man demaund of me why I doe not shew what grounds are meetest for breed, & how such grounds are to be seuered, & to what end euerie diuision should serue: I answere, it were *Sisyphi saxum voluera*, great labour without profit: for can any man thinke that euerie man that wold or doth breed horses may goe to Corinth, or can haue such groundes as may be discribed? are not most grounds of seuerall natures & qualities? & are there not infinite numbers of Colts most excellently bred by such as haue no inclosed groundes? and doth not euerie mans experience (being his principall leader) confirme the sufficiencie of multitude and number that are so bred, so that if one of an hundred that are bred were good, few could iustly complaine. I haue therefore heerein indeuoured to enforme the reader with true knowledge, how to haue an excellent breede (so neere as mans wisdom may attaine) the truth wherof being laid down, will sufficiently direct euerie man how far the true vse of all grounds doe

Prouerbe.

Of the creation and generation of Horses.

I



T is twofolde, and to be considered after a two-folde manner.

Supernaturall.

I The first and primarie once immediately by God in his supernatural Creation.

Naturall.

2. The second and ordinarie in his naturall generation.

Conception.

1. The ordinarie and naturall generation is made by the elementarie force and forming vertue, which is in the seede when it is in the wombe, in such order, that the 13: first daies the seed of the horse and mare doe mingle, vnite, and curdle together like Creame, & are made one body, which is the conception.

Formelcffe
blood.

2. The next xiii. daies this seede is concocted, thickened and changed into a masse of flesh and indigested formeles blood, which is the proper matter of his bodie.

Fashioned bo-
dy.

3. The third xiii. daies following, of this masse or lumpe is made and fashioned the body in grosse.

Perfect body

4. The fourth xiii. daies, the whole body is ended and perfected, and no more vnperfect in shape: and at the fourth month, the Colt hath motion and sence, and tripling this terme, which is at the twelue months, he commeth forth into the light.

Chap. 29

Of the Elements whereof the Horſe and euerie other creature is compounded.



Verie Colt and likewise euerie creature, and things inanimate are in their creation compounded of the Elements, which is as much to say, of a pure and simple thing, which the outward sense cannot discern, and yet the common beginning of all Creatures, namely of Fyer, Ayer, Water, and Earth, I mean not such as we dayly see with our eyes, for they are bodies compounded, which our senses doe perfectly know, but these Elements I speak of are aboue, which our outward senses are not able to discern.

First of the Fyer, which is the highest & lightest ^{Fyer.} Element placed next the Moone, and of nature hot & dry, but most of heate: 1. His vertues & properties by reason of his heate are to moue to generation.

2. Secondly to seuer the bones in the Colt from the flesh, the flesh from the sinewes, the heart from the liuer, &c. as the wood that is burned hath vapor, smoak flame and ashes, which the heat seuereth, so in burning off seuerall mettalls, the heate seuereth the one from the other, and yet gathereth the like together.

3. Thirdly to ripen.

4. Fourthly to digest thinges rawe and vndigested.

5. Fifthly to mingle dry with moist.

6. Sixtly to open the Pores of the Colt, that the ayer being somewhat grosser, may enter into the body

7. Seauenthy

7. Seauenthly, to breake the colde of the water and earth, so as it may not distemper the bodie.

Aeyr

The second element is the Ayre, and placed next the fire, and is light and hot, but chiefly moist.

The vertues,

1. First by reason of his moisture, I meane not a waterish moisture, but a comforting nourishing moisture, as oyle is to the lampe, to make the matter apt to receiue shape.

2. Secondly, to make the mixt bodies of blood, fleame choler, and melancholly, not onely subtile and penetrable, but also light, to the intent they may be neither too grosse nor too heauy.

3. Thirdly, to slake the burning of the heart, and of the other members, as apeareth by the office of the lungs, which (as a paire of bellowes) doth drawe fresh ayre vnto the same, and also gladdes the spirrits, and disburdeneth it selfe of those fumes and excrementes which oppresse it, filling all emptie corners with moistnes: and howsoeuer the ayre seeme to our senses, yet doth it yeeld more moisture then the water.

Water

The third element is Water, which though heauy and moist, yet most colde.

The vertues,

1. First, by meanes of his coldenes (for colde is not active) it doth conglutinate and ioynes his bones with flesh and sinewes, and his flesh with sinewes and bones: for the nature of colde is to binde, durt, wood, stickes, strawes and such like in one masse.

2. Secondly, with his coldenes it doth temper the feruent heat of the fire.

3. Thirdly, it doth gather that together, which the fire would disperse asunder: for the nature of heate is to open and disperse that which colde hath conioyned, and of colde to binde that which heat hath dissolved.

The

The fourth element is the Earth, which though it be heauie and colde, yet most chiefly drie.

Earth

The Colt being a mixt body, the earth doth harden and retaine his shape, which the Ayre and water would make fluxible, as is to be seene in waxe and other things, newly wrought, which before it be hard and dry, will not holde, and when the body dieth, those elements, both in quallitie and substance, returne from whence they came, as that which is hot to the fire, that which is moist to the ayre, that which is colde to the water, and that which is dry to the earth.

The vertues.

CHAP. 30.

Of the humors.

THe humor from whence the seed and menstruall blood are taken for the framing of the Colte, are,

1. Blood, 2. Fleame. 3. Choler, 4. Melancholly.

1. The blood which is perfect, is hot and moist, and yet his predominate quallitie, heate, and therefore full of ioy and pleasure.

2. The Fleame is colde and moist, but the predominate quallitie thereof coldenes, and therefore full of waterish blood, with little heat of spirit.

3. The choler is hot and dry, but the pedorminate qualitie therof is heat, and therefore full of anger when the blood is ouer hot, not cleere but of thick spirit.

4. The melancholly which is blacke choler, is colde and dry, but the predominate quallitie drines, therefore heauy, sad, and fearefull, for the blood is thicke and colde, and the spirit full of darkenes.

The

*The uses to be gathered from the
humors.*

Humor



First that the cause of the good or bad temperature of the Colte (which is his good or bad qualitie) proceedeth from the goodnes or badnes of the blood, & the blood in nature (though not in pre-dominate qualitie) is like vnto the ayre, light, hot and moist: fleame to the water, which is heauie and moist, choller (which is red) like vnto blood, hot and drye: melancholly (which is blacke choller) heauy, colde & dry, like vnto the earth. But the fleame sweetneth the force of the two chollers, and the melancholly moderateth the suddaine motions.

Blood,

The Fountaine of the blood, is the liuer (and the vse of this fountaine is to keep it pure) from which the veines issuing, are as channells of the first and naturall blood: and the Arteries comming from the heart, as conduits of the second blood, more subtill and vitall: from whence it is apparant, that the purity thereof dwelleth in the heart, & yet the liuer is the storehouse of blood, fountaine of the veines, the seat of the naturall nourishing facultie or vegatiue soule, made & ingendred of the Chyle, that is to say a kinde of white suck or whey fit for the nourishment of the bodie, which by veines passe vnto the liuer.

Fleame.

Fleame in the braine, which is colde and spongeous and the seat of the sensible soule, *Vbi sedet pro tribuna-*
li,

the braine and not the hart, for the heart hauing feeling and motion, is not capeable of sence.

Choler in the liuer.

Choler

Melancholly in the spleene, which is the receit and discharge of the excrements of the liuer. Melancholly

1. From hence it may be truely collected, that euerie humor hath his proper end and vse, Blood chiefly nourisheth the body, Fleame helpeth to mooue the Ioints, choler to prouoke the body to auoid excrements, and melancholly to prouoke the horse to appetite.

2 Secondly it may be collected, that such as the temperature of the elements, are in these humors, whereof the Colt is framed in the wombe, such will bee his qualities and dispositions in his actions, and if any of these humors are predominate in qualitie, when the Colt is framed of them, then he is to bee tearmed according to the predominate qualitie thereof. Now there are in euerie Colt aswell Male as female, foure chiefe or principall instrumentall members, viz. the braine, the heart, the liuer and the stones, otherwise the Female could not haue seede to mooue her to lust, whereof the first three are onely to preferue the body, wherein they bee, and the fourth to preferue the whole kinde, from which doe spring other officiall members which doe serue, and doe office to the principall members, as the sinewes from the braine, which are animall spirits, the Arteries from the heart, which are vitall spirits, the veines from the liuer, which are the naturall parts, and the seede vessels from the stones as place of generation.

From whence these humors proccede, and haue their being.

The foure faculties, viz.
Eating.
Retaining.
Concoction.
Expulsion.



Here cannot bee any thing more true or agreeable to reason, then to affirme that nature hath prouided, for euerie beaste foure Naturall faculties viz. to eate, to retaine, to concoct, & to expel, of which concoction altering the foode, there are residing in their bodies the saide foure humors, blood, Fleame, Choler and Melancholly, whereof nature vseth onely the seruice of one to worke the creature, which is an excrement that may fitly be tearmed whey or wheissh blood, whose engendering is wrought in the liuer and in the veines, at such time as these foure humors doe take from the beast the forme & substance they ought to haue, and of such licour as this, dooth nature serue her selfe to resoluē the meate, & to work that the same may passe thorough the veines, & thorough the strait passages carrying nourishment to all the partes of the body. The veines being a conceptacle or emptie place of receite, for the blood mixed & cōfused with the vitall spirit: the which veines haue their beginning from the liuer, & their office is to draw from the liuer vnto them this whey, & to send part of the same thorough the passages into the bladder, & from thence out of the body, to free the creature from offence, wherof two of the veines cary part of y^e said whey frō the liuer to the cōds & vessels of seede, there residing with some final quantitie

What is a Veine.

quantity of the pureſt blood, wherby the operation of the ſtones, whoſe qualities are hot & dry, thereby doe make a perfect ſeed requiſite for ſuch a creature, the which two veines nature planted, one in the reines in the right ſide, which endeth in the right cod, and another in the left, both which take their iſſue from either of the cods accordingly: Moreouer, nature hath giuen to the right cod much heat and drines, & to the left cod much colde and moiſture, ſo that the right ſide of the reines yeeld matter hot & dry to the right cod, for the generation of the male, & the contrary for the female: & in ſ like maner it is with the female as with the male: but much more colder & moiſter, & the liuer in which the naturall luſt of the beaſt reſideth, hath for his naturall temperature heat and moiſture to predominate, & from theſe it neuer altereth, if the creature be in perfection of health and temperature. And as touching the hart, being formed with the liuer & brain, & maintained with the pureſt blood, hauing greate quantitie therof from the liuer ſtill to preſerue the ſame, then is the heart ſo hot, as that while the creature liueth, if you put your finger into his hollownes therof, it is vnpoſſible to hold the ſame there without burning: hereupon it followeth that the liuer being the fountaine of all blood, haue greate ſtore of pure and perfect blood to maintain the whole body: And the vitall ſpirit of the Colt is no other then a bodily fume or vapor verie pure and ſubtil, begun in the heart by the operation of the naturall heate ſpred by the Arteries and veines to recreate and comfort the whole body, which ſtirring & comfortable ſpirit proceeding from the heart & vitall ſpirit,

*The heart.**What is a vitall ſpirit.*

spirits being a perpetuall agent, and euermore in action, because motion & agitation is the true life therof, and so euermore remaineth in all liuing creatures, but not in plants or trees, where only the vegetatiue soule that is his naturall vertue, hath his working, and the vitall spirit onely in the Arteries and Veines, as they are feuerally disperfed in the whole parts of the body. For as in the middest of heauen there is fcituated the Sun that enlightneth all thinges with his rayes, and cherisheth the world & the things therin cõtained, with his life keeping heate: so the heart, the fountaine of life & heate hath assigned to it by nature, the middle part of the body for his habitation, from whence proceedeth life & heat vnto all the parts of the body (as it were vnto riuers) wherby they be preserued & enabled to performe their naturall and proper function: Furthermore, if the liuer be not ful of pure blood, it cãnot perfectly digest the meat, neither can the Cods bee hot: wherin if there be defect of heat, the seede of the horse cannot be perfectly concocted, and so the horse is impotent & without power of begetting, for when God said increase and multiplie, you must vnderstand that he gaue them an able power for procreation, which could not bee accomplished without abundance of heate, and no lesse heate did he bestow vpon the facultie nutritiue, with which he is to restore his consumed substance, and to renew another in lew thereof, so as no one thing can bee more apparant, then that pure and cleane blood giueth greate heate, and that heate is the cause of ioy & mirth, which giueth viuacitie, courage boldnes, and fulnesse of spirit to euerie action.

Cods.

Note.

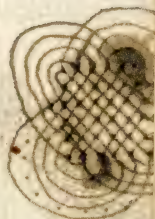
CHAP. 33.

*Of what age the Horse and Mare ought to be, that beget
and bring forth.*



Auing shewed the principall rules of nature touching the beginning of creation, and the naturall meanes of their bodily composition, it resteth to shewe what Horses and Mares are to be chosen to beget and bring forth, but because I haue largely spoken of the most excellent and perfect shape, and of the perfections of their qualities, & actions (which I onely admit, and no other) it now resteth to begin and to expresse the onely fit age, when such beautifull Horses and Mares are to beget and bring forth, and thereof to come to a plaine and true vnderstanding: I thinke fit first to looke backe vnto the time they were created of God, in their primary creation, and to follow his example therein, which was when they were in all perfection, and not in their imperfection, for when he created them, they were in all parts most absolute and perfect, and then God blessed them saying, bring forth and multiply, by which example man being a reasonable creature, hauing committed vnto him from God, the rule and gouernment of all his creatures, for his onely vse and comfort, cannot now in the naturall generation, (without the neglect of his example) hauing reason for his rule and prescript, but consider nature in the greatest and moste perfection of strength, and to approach nearest to the intire and

Obserue this
discourse.



H

perfect

perfectest constitution, when he enioyeth al his forces of youth, neither in the corruption or depriuation thereof, and therefore without all doubting the same is in the middle age, being the center of all vertue and perfection, & for further demonstration to confirme in you this proposition, I pray you obserue that euery horse vntil he be 5. yeres old is a Colt, but neuer after, & that is, his first age, & if after that time he lose any of his teeth, it commeth not againe, because the excesse of his moisture doth then begin to abate, being vntill then predominate in moisture, & from 5. yeres of age vntil he be 10. is counted his middle youthfull & perfect age, both in vigor & spirit, & action, because hee is then more hot & lesse moist, & frō ten yeares of age vnto 15. yeres is his declyning age, because then heate & moisture doe much decay, & frō 15. yeres of age vnto 20. his old age, because that then he is cold & drie, & if he do continue aboue those yeres, yet is the same with great imperfection. Now for as much as all works of generation do only appertaine to the natural power & vertue of his body, which is tearmed his vegetatiue soule, whose faculty is to nourish for the conseruation of his body, wherunto doe also serue the attractive of y^e meat, the cōcoctiue, the digestiue, seperating the good from the bad, the retentive & the expulsiue of superfluities. The second is the increasing & growing facultie for the perfection and due quantitie of the body, and the third is the generatiue, for the conseruation and preservation of the kinde, whereby wee see the Wisdome of the God of nature, where the two first are, for the body or *indiuiduum* and worke within the body, and the third for the kinde, and that
hath

hath it effect and operation in another body and therefore more worthy then the other, & hath in it a greater height of perfection, to make another like it selfe, but not vntill there bee a perfect and able body, and in all his actions hee followeth the motions of the temperature of the body, so as both nature, reason and practise doe approoue both horses and all other creatures (of good composition and temperature) to bee in their middle age moste strong and perfect, and fullest of vigor, spirit and courage, and therefore the onelie fit time to beget and bring forth, and thereby the contrarie reason, the time both before and after vnfit, and moste vnperfect, *Nam natura cum ad summam peruenit, descendit idq non equo gressu, ascensus enim lentior, descensus praecip.* Nature is long before it come to perfection, but when it is come to the highest it suddenly decayeth, wherfore for a full & more plaine demonstration of truth, and of the errors of all ages obserue. If two Colts, viz. horse & mare vnder fve yeres of age, not hauing obtained perfection of strength, neither refyned nature frō the excessiue moisture of youth (being but few yeres since they were created) that of their seede a Colt should be formed, being a matter endowd with excessiue moisture, their seed cannot possibly be of a perfect temperature, neither is or can bee perfect for generation, because all perfect seede for procreation must be hot & dry, for that otherwise it neither will or can incite to copulation, with perfectiō of generation: wherof also must be plenty, & the same throughly concocted, for that the seed of the mare (beeing in comparison with the horse, is much

more colder and moister, & therefore the Horse must haue a great quantity of seed, both hot and dry, equally to temper the coldenes and moisture of the seede of the Mare, from which equallity of temperature, the goodnes of the colte begotten proceedeth, for euery qualitie in reason must be abated, by his contrarie, and then their seede being equally temperate, and seasoned without excesse of predominate qualitie, it alwaies formeth the best in his kinde, and the stature of the Colte conformable to the quantitie of the temperate seede, and menstruall blood, which it had at the time when it was framed add shaped, and according to the qualitie of temperature al creatures take & cary the conditions and properties of their Sires, at the time of their framing, and not at their bringing forth. Againe, if a colte should be begotten, of a seede cold and moist, it wilbe great, softe of flesh, great limmed, goutye ioyned, thick boned, heauy and dull, according to the natutall operation and qualitie of colde and moistnes, which conioyneth all in a lumpe without good proportion. Againe, if the olde Horse and olde Mare, should beget and bring forth, after ten yeares of age, wanting the power and efficacie of their naturall heat, vigor, and spirit, then will the colte be formed of a seed ouer colde and ouer dry: hauing outrun two parts of their age, whereof if a colte be begotten, for want of heat to make an equalitie of temperature, by reason of the coldenes and drynes, that is predominate, the colte wilbe soone ripe, soone rotten, of small strength, short liued, little spirit or courage with continuance, faint hearted, and euill shaped, for that it wanteth heate and good
moisture

moifture: (I meane a moifture of oylie ſubſtance) the two principall elements for preſervation of life and good ſpirit. Againe, if an old horſe and a young Mare ſhould beget and bring forth: then would the Colt be framed of a ſeede from the Mare cold and moiſte, which is Flegmaticke without any taſte, as water, & of a ſeede from the horſe cold and drie, which is ſower and heauie, for as *Galen* ſaith, the Fleame being a cold wateriſh humor, is of no force for ornament of good conditions. Laſtly, if an olde Mare and a young horſe ſhould beget and bring forth, then would the Colt be framed of a ſeede of the horſe, little hot, but ouer moiſt and of a ſeede of the mare cold and ouer dry, wherein cannot be any perfection of equal temperature, ſo as it appeareth an approoued conſequent in Reaſon, that the middle age of the horſe, hauing a ſeede hot & drie and the mare a ſeede cold and moiſt, with great plenty of fulneſſe on both parts, in the greateſt perfection of heate and natrall ſtrength of body, doe make equality of temperature, & compound themſelues in ſuch high degree of perfection that they bring forth a Colt full of vitall ſpirit, great courage, boldnes, and pride, thin and dry bones, great ſinewes and Arteries of great ſtrength, louing, of long continuance, & of ſuch beautifull and perfect ſhape thorough the naturall qualitie of heate, purifying the whole body from all manner of droſſe, & in ſuch refined manner, as though nature had aſſembled all her forces for the preſervation of her ſelfe, and expulſion of her enemies, for ſuch is the nature of good or bad ſeede, when it receiueth any well or il rooted quality euermore to communicate to the diſcendents accordingly.

Of the Elements of generation.

Ow I thinke fit to speake of the proper Elements of generation, that is to saye, of the engendering seede, and menstruall blood, from whence euery colte taketh his first being of shape : and heere- in I obserue a difference betwixt nature and seede, for that which is truly called seede, is like the seede of Rife when it is sodden, which though wettish yet thick for otherwise it cannot effect procreation, for the heat hath tried it and made it fit to incorporate it selfe, with the waterish seede of the Mare, and that which is and may be termed nature is thin, and not thicke as seed is, so as all seede may be termed nature, but all nature cannot properly be termed seed : and vnderstand that these proper beginnings depend vppon the qualities of the first beginnings before rehearsed, that is to saye of moist, dry, hot and cold, without which they could doe nothing, nor yet be any thing of themselues.

Againe, obserue that the matter and qualitie, where of euery colte is compounded, is so subiect to corruption, that at the instant when and where it beginneth to be shaped, it beginneth likewise to be vntwined, so as if nature had not prouided the naturall faculites, of attraction, retention, concoction, and expulsion, for the preservation and increase of matter, for continual supplie, the creation thereof becing finished, and not
any

any parte of that ſubſtance remayning, whereof it was firſt compoſed (as in truth there dooth not) then had the ſame preſently periſhed, and becauſe nature is truly ſaide to be the temperature of theſe qualities of heat, colde, moiſtnes and drynes, and that the ſame temperature is the ſchoolemaſter which teacheth the ſenſitiue ſoules of the creatures, in what ſort they are to worke, and to performe the workes proper to their kinde, without any teacher, it is now moſt fit to conſider and to ſet forth, from whence the goodnes or badnes of this temperature dooth proceede, wherein the perfection of creation conſiſteth, ſo as all imperfection and hinderance to originall nature, beeing remooued, the ſame may be reſtored to his former perfection, ſo farre as lyeth in the power and abilitie of man.

CHAP. 35

*That the aliment or food, that the Horſe and Mare
do feede vpon, before the ſeed is raiſed
ſeth and maketh
their ſeed.*



He learned Phiſitions and Philoſophers do holde that all aliment or foode is differing in qualitie, (after the diſgeſtion and concoction,) in euery creature, and hath a different and particular ſeed, aſwel in ſubſtance as in temperature, from which ground

it is probable, and without contradiction that the colt begotten, pertaketh his temperature, and quallitie of the meate, which their Sires did feed vppon, before the action, for who is so much depriued of vnderstanding, but knoweth that there are meates and drinks to increase or mittigate heat, or drynes, or moistute: for though it be true, that all meat that Horses eat, whether in naturall quallitie, the same are hot or colde, dry or moiste, turne to the nature of the Horse, and of his substance, whereof if any other creature doe eat, it will doe the like, yet such as the naturall quality of the meat is in his operation, such wilbe the naturall quallitie of the humors, after the same is concocted, and digested in the bodie, and according thereunto, such wilbe the blood, the fleame, the choler, and the melancholy, that commeth from the same, for if the Horse be fed with grasse, sorrell, lettuce, or other hearbes, will any man doubt but that the blood and other humors that come thereof, wilbe in nature and qualitie colde, and moist according to the naturall qualitie of that aliment, or foode.

Then if the blood and other humors, after the concoction of such food, be colde and moyst, will any man doubt that the seed of generation, and the menstruall blood for so much thereof as nature taketh from it, but that the same wilbe cold and moist according to the natural quallitie thereof, and that as the blood thereof is colde and moiste, the wheyish blood thereof drawne from the liuer by the veynes, wilbe colde & moist, and the seed thereof cold, & moist, because the humors do attaine the substances and qualities, which the meate had before it was eaten, & that the brain of the colt being

ing the seat of his sence, & hath his beginning & maintenance from the purest part of the seede and measure of spirit, which the Colt hath from the liuer, heart and veines, will be of like Nature and qualitie. For if wee consider the Colt and found the causes of his essence and nature, and consider the causes which maketh him mooue, you shall finde that it is his heate and moisture which are two principall qualities, consisting in all liuing creatures, nourishers of nature, for so soone as heate and moisture faile in any liuing creature, it can no more liue nor mooue, & streight is the body occupied with contrarie qualities, coldnes and drynes, the enemies of nature. If you will mount & ascend higher to know what is the cause of those two qualities heate and moisture, you shall finde that it is because all liuing creatures are composed of the foure elements, of fyre, aier, water & earth, in which the said foure qualities of heate, moisture, coldnesse, and drinessse doe consist, and while heate and moisture rain in the body it liueth, but when cold and drynesse are predominate then dyeth it. Againe, if you consider the cause of the heate and moisture, and the other qualities which wee see in the foure Elements, and in the bodies made of them, yee shall finde the sun the cause of the heat, & the moone the cause of the moisture: let vs passe farther, and seek the cause wherefore the Sunne is hot, and the moone moiste, and from whence these qualities come vnto them, and we shall finde the soueraigne cause in God. The due consideration heereof, (if without partialitie it be considered) will moste apparantly condemne the practise of all breeders, and the workes of all former writers, and their knowledge of nature not to bee defended,

fended, for if iudicially you consider that the power of all begetting doth onely appertaine to his naturall vertue, called his vegetatiue soule, the which if it haue bred and cherished a rawe, colde, and vnperfect seede, how can it be defended, but that the Colt begotten of that seede, wil be of the same temperature, and deprived of the good temperature which it ought to haue, according whereunto his goodnes or badnes of action will be, wherefore, seeing all the learned, and true experience teache vs that there are only two waies to come vnto the knowledge of thinges, the one from the causes and maximes to the knowledge of the effects & consequences, the other when contrary by the effects & consequences, we know the causes and maximees. For when we see the earth waxe greene and the trees gather leaues, wee know by that effect, that the Sunne which is the cause thereof approacheth nigh vnto vs, and wee come to receiue this maximee, that the Sunne giueth vigor and force to the earth to bring forth fruites. And by the contrarie wee receiue this maxime, to know the effect and to conclude, the consequence, that the Sunne comming nigh vs, the earth bringeth forth her fruits, and withdrawing from vs the earth leaueth
to bring forth.

CHAP. 36.

The meanes to make the seede perfect for generation.



It is graunted by all learned and vnderstanding men, that the seede of the horse ought to be hot and drie, and that all excessive moisture of seede must bee abated and taken away: Now the means to make hot and dry seede fit for genera-

1. Labour.

tion, is labour and spare dyet, by labour the moisture by reason of heate is exhausted, by spare dyet the digestion is made perfect, and therefore through heate proceeding from labour, the same is easily & perfectly concocted, and so be cometh fit for generation: wherein also this consideration is to bee had, that the meate that the horse and mare do feed vpon be in qualitie of Nature hot and dry, and then moderately taken, there is no doubt but that the seed which shall come thereof will be easily perfected, because naturallie it partaketh of the qualitie and temperature of the meate, as hath bin said, and also the same meate that feedes both horse and Mare would be one and the same, because it will increase a vniforme seede, and so the Colt be like vnto the Syers: the meate would bee olde sweete hay or Wheate-strawe moderately giuen, his prouender olde dried, cleane and sweete Oates, wynowed

2. Spare dyet.

The cause why Colts are like their Syers.

or cleansed from all dust and filth, mingled with olde dried pease or beanes, with a scattering of Baye: salte and anniseedes, their water sweet and pure, and euery day early in the morning when they are both fastinge and emptie, moderately excercised vntill they sweate and then painefully dressed, rubbed dry, and thorough cold before any meat be giuen vnto them, the which doth not only perfect digestiō, & exhausteth the moisture from their seede, but also strengtheneth and clen- seth their blood and bodies from all rawe & vnperfect humors, whereby you shall perceiue them to exceed in pride and lust.

Their prouender is to be giuen them at three seue- ral times in the day, at morning Noone, and night, and at euerie time toft and two hours meatlesse to cause an absolute and perfect digestion, for fulnes of meat o- uercommeth nature, and thereby not able perfectly to digest, the digestion will be rawe and vnperfect, whereof can no perfect seed be made, & if they should be excercised vppon full stomackes, then thorough the greatnes of heat comming by their labour, the meat wilbe more speedely digested, then nature had ability to performe, by which vnperfect digestion, the humors must of necessitie be vnperfect, the which being so carryed, from the liuer by the veines into all partes of the bodie, the substance whereof the seede is composed, being carryed to the seed vessels, in such imperfection, the seede remaineth vnperfect, and the blood corrupted, a speciall cause also of all inward di- seases, and outward forrances.

Hauiug obserued that hath bene spoken, about 8. or 10. dayes, before the Horse and Mare come to the acti- on,

on, being both of them in great lust and courage, feede them for euerie of those daies, with such sweete oates and old dry sweet wheat, equall in mixture and quantitie, for the wheate is a great comforter of the heart, and an increaser of the vital spirits, which aboue all things for that action is principally to bee mooued and stirred vp, and for the better & fuller accomplishment of the action, for those viii. or ten daies, put into euerie gallō of the water they drink (if they be of value and estimation) a pinte of white Wine, which will greatly abate the colde qualitie of the water, and let them not at any time drinke excessiuely, and sometime giue betwixt them a pottle of strong stale Beere or Ale, with a greate taste of wheate breade, and let the Stable be kept moste cleane and sweet. And if at some times you will alter their dyet, for that peraduenture they will not like of that foode (for horses doe differ therein as men doe) then make them breade in this manner: take wheate and Oates equall in substance, and grinde them together, & as it commeth from the mill (being cleane sifted from filth) bake loues thereof well mingled with brused beanes, otherwise the bread will clam their mouthes, & let it be well seasoned with salt and Anniseedes, and two or three daies old before they eate it, which will bee in euerie part as comfortable as the other. And then doubt not but this maner of keeping wil make a moste pure blood, from whence proceedeth a moste pure seede, thereof a moste temperate and delicate braine, a great fulnes of vitall spirits, and so a moste beautifull and excellent Colt, for heereby (as I haue said) their vegetatiue soule, which is no other then their naturall vertue, hauing onelye
power

power of operations as a director and schoolemaister, to the goodnes of the qualitie of the action, proceeding onely from the temperature of the braine, haue their beginnings & vertues from the perfect temperature of the seed, and the seed from the blood, it is euident to the vttermoſt extent of mans vnderſtanding that ſuch as the temperature of the meates are, ſuch wilbe the temperature of the blood, and ſuch as the blood is, ſuch is the temperature of the ſeed, and ſuch as the ſeed, ſuch is the temperature of the braine, and ſuch as the braine is, ſuch wilbe the direction of the action, and operation of the colte, for the faculties & temperature on which they conſiſt, are altogether giuen them in the wombe, without being taught by another, whereby the perfection and imperfection in generation is plainly diſcerned, and that the perfect endowment of good temperature, doth poſſeſſe ſufficient power to ſhape a perfect bodie, and to increaſe & nourish the ſame in perfection, with long life, becauſe the knowledge of the ſenſitiue ſoule taketh onely his dependance from the temperature of the braine, as his director to performe all his actions, in the fulnes of perfection. Now forasmuch that from the temperature of the ſoure firſt qualities, hot, colde, moiſt, and dry, which is properly and truly called nature, all the abilities of the colte, both of vertue and vice doe proceed, it is an euident argument of truth, that the varietie of operation, ſpringeth not from the ſenſible ſoule, which is one ſelfe, in all ages, but from the diuerſitie of temperature, by meanes whereof the Horſe dooth worke diuerſely, in young age, middle age, and olde age, for that it pertaketh in e-

very

uery age a contrary temperature, and although Horses of equall ages, are contrary in worke and one far better then the other, yet the reason thereof is that one of them enioyeth a better temperature then the other, and diuers from the other, and therefore it is truly saide, that nature maketh able, and that eue-ry creature worketh according to his nature. What were else the cause that two coltes bred by one Horse and Mare, should one exceed the other in excellency of action, which cannot be from instinct of nature, but onely from the temperature of the foure first qualities, and that is the onely cause that one brute beast performeth the workes of his kinde better then another: being the onely schoolemaister to direct the sensitive soule what to doe, but the vegetatiue soule on-ly knoweth, how to forme the colte, to giue him the shape which he is to keep, to receiue nourishment, to retaine it, to digest it, to expell the excrements, and if any part of the bodie doe faile, she knoweth how to supply the same anew, and to yeeld it composition agreeable to the vse which it is to holde. But the sensitive soule onely worketh so far in the colt, that when it is foaled, it knoweth to sucke, to draw forth the milk with his lips, to the preservation of his nature, and presently to eat onely those things, whereon Horses accustomedly do feede, and heereby you see what things in nature are proper, to the temperature, and to the vegetatiue and sensitive soule.

And although some wil say that God hath originally giuen to those creatures, this naturall instincte, yet it may not be denyed, but the Naturall instincte must be the selfe-same, with the temperature which

Wherefore
one Horse is
better then a-
nother,

we see doth diuersly gouerne in yong age, middle age, & old age, all which proceed from the temperature of the seede that begetteth it, and with the descent of the horse and Mare, which fashioneth the body in the womb, and yet are there not two soules neither together nor successiuelly, neither is the vegetatiue corrupted by the arriual of the sensitiue, nor the sensitiue by the vegetatiue, which being done, the seminall forme vanissheth, and the seede ceaseth to bee seede, and that substance without shape to bee no longer seede, but a Colt, and when the Colt dyeth the soule dyeth, and is annihilated, according vnto that rule, by the corruption of the subiect, the forme perisheth, the matter remaineth.

CHAP. 37

Observations for better direction in breeding.

1.



First it is to bee obserued, that which most importeth generation, is that the meates which the horse and Mare that are to beget and bring forth, do feede vpon, bee in qualitie hot and drye, because the seedes and matter whereof the Colt is framed, must be tarte and biting, growing from the saltnesse therof, & so become hot and dry, where through the seede vessels are stirred to generation, and doe according to their weight and measure, enter into the composition of the Colt, and so are alwaies to endure in the mixture.

2. Secondly

2. Secondly, if the braine be pure, the sencible soule of the colte goeth alwaies vnited with the disposition thereof, which directeth the bodie to euery action, and nothing offendeth the sensitiuie soule, so much as to make his abode in a heauie bodie, surcharged with great bones, and heauy flesh, and that is the reason which *Plato* yeeldeth, that the best and finest mettle Horses are of thin bone, but if the Horse be not of a iust and true proportion of temperature, then vndoubtedly there is not any such perfection in that Horse.

3. Thirdly, the seede is meere vegetatiue and not capable of the sence, but only followeth the motions of the tēperature, therefore if the seed be perfect it possesseth such force, that after the meate is digested and altered, it maketh them though bad and grosse to turne to his owne temperature, and substance, and yet cannot vtterly depriue the same of the inherent qualitie, for the humors do attaine the qualitie which the meat had before it was eaten.

4. Fourthly there must be great discretion vsed in feeding of the Mare, vntill shee haue foaled, leaste by long vse of ouerbad meates, the Colte in the wombe bee impayred of that qualitie of temperature it had from the seede, for otherwise it little auaileth to haue begotten a Colte of perfect seede, if you make no reckoning of the meat, which afterward the Mare feedeth vppon, and therefore the Mare may not so far eat of contrarie meats, as the Colt shall lose those good qualities, which it receiueth of the seede whereof it was made.

The meanes
to preserue the
colte in the
wombe.

And the reason heerof is cleere (but neuer obserued by
any)

any) for at the beginning, the same being made of delicate seede, and that the colte groweth euery day, impayring and consuming, and is to be repaired by the aliment & foode it taketh, it is certaine, that if they be bad, and of euill temperature, that the continuall vse of them, being in the wombe, will make great alteration in nature, and therfore to continue the colt in the excellency of his tēperature, it behoueth that the sustenance it taketh, be endowed with the same qualities, as the colde doe not exceed the heat, nor the moiste the dry.

5. Fifthly it appeareth that colts begotten, when the Horse and Mare go to grasse (whereof all our practise is witnesse) cannot be begotten but of colde and moist seede, how excellent soeuer the horse and Mare were, neither can the same colts after they are foaled, by any possibilitie be restored to perfection of temperature, by the best keeping in the worlde, because they take the qualities of their temperature, at the time of their framing, *Nam alteratio propria est mutatio et progressus a qualitate sensibili in aliam sensibilem qualitatem contrariorum, ut albo in nigrum*: for a proper and true alteration is a change and going forward from one sensible qualitie into another sensible qualitie of contraries, and therefore can neuer be vtterly depriued, and taken from them againe, no more then that which is naturally white, turne naturally into blacke.

6. Sixtly the meate that Horses and Mares doe eat, ought specially to be regarded, least their braines bee thereby distempered, because the braine and the stomack are vnited and chained together, with certaine
sinewes

finewes, whereby they enterchangeably communicate their damages, and we see that some Horses are Iadish in qualitie, and some good in qualitie, which groweth from hauing their braine well or euill instrumentalized. And if any do affirme that horses haue no braines, I would haue them answere, from whence he hath his sence, and what is the cause of staggers in a Horse, if it be not the oppression of the braine: and the liuer, the heart, and the braine, being first created and truly said the vitall spirits and arteriall blood, from whence the sensitiue and motiue finewes haue their being, which go wandring thorough the whole bodie, and their office is to stirre vp the powets of the horse, to giue him force and vigor to worke.

CHAP. 38.

Obiections against the former propositions.



It is saide that the good qualitie of the meat that the Horse and Mare eate, before the action, is the cause of the good or bad temperature of the seede, & that the good or bad temperature of the seed, maketh the goodnesse or badnesse of the Colte, which beeing admitted, then it is demaunded, wherefore Horses, and Mares, that are Iades, beeing so dyeted and kept, should not haue a perfect temperate seede aswell as the best Horses,

and by consequent of the proposition as perfect and as good coltes, if the perfection of generation consist onely in the temperature.

¶ I answered, that Iades by good direction and order, with continuance therein, may greatly amend & better their seede, but they neuer can haue a true perfect and temperate seede, as the excellent Horse and Mare haue (of whome my proposition is) and the reason is apparant, for the seede whereof the Iade was formed, was originally bad and vnperfect in temperature, otherwise he had not bene a Iade: and the nature of all seed is of such force, that what meat soeuer the Horse and Mare eat, and digest, although the naturall qualitie therof be most excellent to increase a perfect seed, yet it incorporateth that substance of seed which cometh of that perfect seede, into the substance of their seede, and naturall qualitie thereof, which neuer was of perfect temperature, and then pertaking of the naturall qualitie of the iades seede, it is tainted with the corruption of the intemperature thereof, and so remaineth still vnperfect seede, and yet the naturall qualitie of the goodnes of the meat, which the Iades eat, is not vtterly depriued or taken away, although the predominate qualitie as to the action and operation of goodnes, is carryed and transported, by the seede of the Iades, whose qualitie and power cannot be taken from it, no more then Art out of an Artificer, & therefore such wilbe the qualitie of the iades colt that is begotten, & also of vnperfect shape, because that the vegetatiue & sensible soule, are material and corporall in the seede, with the discent of the Sires, which fashioneth the colte in the wombe, and the perfection of
shape

shape concerneth onely the vertue of the bodie, that begetteth, & the Iade wanting perfection of shape, his colt cannot haue perfection of action, And againe I haue found that perfect Horſe and perfect Mare, may haue a colte that is a Iade, if my former rules be not obserued. And moreouer if a present good order should make a present deprivation of a corrupted nature, or a present euill order, bring a totall deprivation of that is naturally good, then nature should be inconstant to become euill or good vppon a suddain, *sed nemo fit repente malus*, no man becommeth euill vpon a suddaine, neither can nature which is perpetuall, presently passe from one euill vnto another, but by the meane.

7. Seauently the Horſe and Mare must be sparingly and moderately fed, that they may well digest and ouercome that they eate, for although the meat in qualitie be hot and dry, yet if the quantitie thereof be such as their naturall heat cannot digest, the same becommeth rawe, colde and moist. And also if after full feeding, the Horſe and Mare be trauailed, it procureth vntimely digestion, the wheyish blood thereof comming to the seede vessels, is ouer rawe, and falsely prouoketh before it be digested, and seasoned: otherwise it increaseth perfect seede fit for generation, and both hauing perfect seede, one must be agent and former, and the other serue for nourishment, as in the forming of chickens, and birds, in which are two substances, one of the yolke another of the white, the chick being made of the yolke is maintained by the white, whiles the forme indurcth, and which of their feedes is of the greatest efficacie, of the same is the

generation, and whether of the seedes the generation is, of that the colte retaineth the condition and qualitie: but if the Horse and Mare be kept with ease and rest, it engendereth coldenes and moisture, and thereby quencheth the naturall heat and desire of generation, and corrupt eth the seede and maketh the same vnperfect.

CHAP. 39

Now followeth the fourth rule, that is, when, how and where to doe the action in perfection.



He time when the action is to be performed must be after the Horse and Mare haue bene diered, and are most lustie in the perfection of the bodie, hauing plentie of seede, well concocted fit for generation: for dooth not the gardiner with the seede that he preserueth, attend both the perfection of the growth of the hearb, and vntill the seede be ripe, and waxe dry? for if they pull them from the stalke before, they will neuer growe to any vse of perfection: for the seede must haue time to settle, concocte and ripen, and be duely seasoned to become hot and dry, and of sufficient substance, & then the time of the moone beeing obserued, which is two or three daies before the full or new moone, when the Mare hath greatest substance of menstruall or flegmaticke blood, for composition of the colte: the which the colte through his greate heat in the time of increasing, and growing in the wombe, will consume, & that is the reason why some coltes are much bigger then others.

Now

Now before the time of action or begetting, viz. when the horse and Mare are both lustie and proude, let some little stoned Iade often wooe the Mare, vntill you see her verie willing to receiue the horse, so as she will seeme to burne in desire, alwaies readie and yeelding to the horse, as the hen to the cock: but take great care that the Iade doe not leape her vnlesse hee haue such trusses that he cannot serue her, and thereby you shall be assured to know her desire: then let the horse that shall couer her see him busie with her, which will greatlie stir his desire and natural heate, and so inflame his vitall spirits, as will raise greate quantitie of seede for the action, both in himselfe and the Mare: the action must be done in the morning earely, when the stomacke hath perfectly digested, and is emptie, and not vpon a full stomacke. Also when the winde is in the North or west, and not when the winde is in the south, because all heate maketh the seede thin, and the south winde is grosse and moist, and that the ayre is of such force appeareth in the winter, when it dooth harden water, wood, stones, and other creatures: and all heat as the Summer time witnesseth, openeth, dissolueth & maketh the same feeble: Also the horse must couer a Mare sildome, otherwise hee cannot haue plentie of temperate seede, therefore once in three weekes or a moneth is enough, and not to spend his seed but when hee doth abound in fulnesse and perfection of seed without any respect of the time of the yeare, and the place where it is to bee done, would be in some house or yarde, where no hurt can come vnto them, or bee troubled with the sight of other horses, and there let the mare be led to some slope or falling ground, made

of purpose, where the hinder part of her body may stand highest, then bring the horse in your hand, at whose sight she will pisse, or at the least offer to doe it, which she must be suffered to do before he leape her, leaste by straying of her body after the act she loose the seede, then so soone as hee commeth off from her, let the keeper cast a pailfull of the coldest water strongly at her shape, the coldnes, strength, and suddenesse whereof will cause her to trusse and shrink vpon her bodie, and thereby a great meanes to stay the seede, and cause it to conioyne and close themselves in the matrix: for the wombe dooth not presently embrace and inclose the seed, but some houre after, yet the wombe doth very suddenly draw together: then haue the horse away, and set the mare in some close place without giuing her meate for two or three houres after, and no water vntill night, and then not much. And if you doe perceiue that the horse did closely and courageously serue her, and she receiue it with all willingnesse, then haue him from her, and let them not come no more together, for if the womb hath once drawne together, and maketh as it were a purse to drawe the seede vnto it, it will not suffer it to get out, so as if the first time of seruing take effect, all the rest are in vaine, & doe great hurt, and the first dooing is euer best, and most effectual, because the seede of both parts commeth from the veine of the right side, and is moste hot, plentifull and aptest to conceiue, consisting of greatest substance, & in qualitie moste hot and dry, whereby it cannot bee easilie lost, like that which is thin liquid and colde, and if it should bee oftner admitted, then the second seede proceedeth from the left side, which naturally is not

not so hot, but more liquid and moist, whereby the conception is most commonly a mare foale in respect of the moistnes and coldnesse, but if it happen a horse Colt, yet not of that goodnesse wanting perfection of heate, for heate is the cause of hardynes, and courage, because it refyneth the Colt from all drosse and impuritie, as fyre doth the golde, and then no doubt but a colt begotten of two excellent natures, in the greatest perfection must of necessitie in all proportion of reason bring forth a Creature of moste perfection both in shape and action, because Nature affecteth what it best liketh, and pourtrayeth the issue as with a pensill, and fastneth in the wombe with strong roote, when as *Hypocrates* saith through the moist and watery seede it easely vnloseth.

CHAP. 40.

Now followeth the fift rule, to know whether she hath conceived, and how to keepe them in perfection after their conception vnto the time of foaling.



Firstly after she hath bene leaped and carried away, if shee cast not her seede but eateth freshly when she commeth to meat, and so continueth, and doth not ney nor pisse often, neither casteth her eie gasing after a horse, & within one day or two begin to be gaunt bellied, because her wombe in conception and closing it selfe together to keep the seede, trusseth vp and maketh her belly more lesse to sight then before,

as if she were suddainely become leane, and her haire lyeth very smoothe, and brighter then before, as also about ten daies after, offering her a horse, two or three daies before the full, & likewise before the new moone and she resisteth, (abhorring copulation) it assureth that nature is satisfied, and are manifest signes of their conception: and as touching her keeping, let her not drinke so much as nature desireth, and still keepe her with the same meat and diet for twelue daies after, and then take away the wine and not before, if she be a Mare of worth, least the seede and humors whereof the colte is compounded, should be impayred of the perfect temperature, before it be framed: and keepe her so sweete and cleane as may be, without any maner of labour, for the space of thirteene dayes, because the seede during that time is but milke, and when you trauaile her let it be very moderate, not in great heat, nor with heauie burthens, for feare of dissolution, and when she is put to grasse (if your necessitie be to put her to grasse) let it not be in the winter but in the sommer time onely, and then in the most dry ground that may be, where the feeding is very short, yet so as shee may once a day fill her belly, and where is pure water and shelter, and in the winter, let both Mare and colte be housed, & their meat, old, cleane and sweet, and in a temperate ayre whereby they will be healthfull, and prosperous, and if she haue at the time of her couering a colte sucking of her, let it not continue with her vntill she waxeth great, for the milke which the colte will then sucke wilbe corrupt and vnnaturall, and make both her and the colte within her poore and weake, and cause the mare at her foaling to want milke,
and

and neuer to haue a good vdder, and when the Mare is ready to foale, let her be especialy attended, and put in such conuenient place as may not endanger the Colte when it falleth, for shee foaleth standing, and at the time of foaling continuallie watched to succour her, if the foale should not come right:& presently after foaling milke the mare as cleane as may be, which wil not onely draw downe her milke and make the same increase, but also keepe the vdder that the milke doe not clodde, which if it should, the Mare may easily become dry, with the great anguish thereof, and if it should so happen, then draw as much milke from her as is possible, and boile it with the tops of Lauender, and bathe all the vdder therewith, whilst it is verie warme, and so continue vntill the clods and knobs in the vdder bee dissolued, & the next water she drinketh after foaling, let it bee a good mash made of malt, or with wheate-meale, and within a moneth after her foaling, giue her a mash with the powder of brimstone, the powder of Sauen or such like, which will be a great preservation to the Colt, and if she bee moderately laboured at the plough onelie, both when shee is with sole and after foaling, the Mare and Colt will bee much the better: and euermore haue care that she eate not any raw meate in the Stable but olde, sweete, cleane and dry, whereby she will be the sooner in lust, and the Colt still continue his temperature, which of all other thinges is moste specially to be obserued.

*The sixt rule how to vse them, when they are foaled,
and to continue them in their
perfection.*



Ixtly and lastly, faile not euery winter to Stable and house the Colts, and let the Stable bee open and Ayrie, and the floore paued and not planked, for it will make them more hard to endure cold, and their hoofes moſte toughe and durable: their meate old, ſweete, and cleane, & verie often giue them in their prouender the powder of brimſtone, the powder of the rootes of *Enula Campana*, of white Lillye rootes, of Polipodium of the Oake, of Sauen, marſhe Worme-wood, Tobacco, Garlike chopped ſmall, and ſuch like, and make them as domeſtical and gentle as is poſſible: teach them no trickes or apiſh toies, gall not their mouthes nor noſes, neither diſtemper them, but keep them in all loue and obedience to man, and when they goe to graſſe, let them runne no longer then Bartholmew-tide. Thus by reducing thinges to their naturall cauſes, at laſt wee come vnto the end in God, by whoſe vertue all the creatures in the world doe worke by way of meanes as cauſes ordayned to that end.

HAuing ſhewed the manner of true and perfect breeding of Colts, manifeſting thereby the errors of all former times, by not vnderſtanding the naturall cauſes therof, I finde many obiections engaged and imbarcked againſt ſome of my principall aſſertions; as humors that cannot be ſtopped from the ſores in the body, as aduerſe and diſcontented perſons aſſociate themſelues to the part greened, and perſecuted. Now becauſe they ſhall not further limbecke their braines in the art of diſcontentment, I will endeavour alſo to take the fuel from that fire.

CHAP. 42

Obiections againſt the former propoſitions.



1st It is objected againſt mee, that I doe admitte the Mare to take the horſe at any time of the yeare, when al writers of this ſubieſt admit only the monethes of March, Aprill and May, becauſe thoſe three monethes are ordayned thereunto (ſay they) by Originall Nature, wherof God is the only Author, and the naturall reaſon and cauſe therof, as they affirme is, for that the humor of blood being the principall humor whereof the colt is compounded, & in it ſelfe hot and moiſt, doth in thoſe three monethes rule and raigne, and therefore in reſpect of his heate fitteſt for generation.

2 The ſecond cauſe wherfore thoſe three months are fitteſt for generation is, for that in the monethes
of

of Iune, Iuly & August, the humor of the Choler doth Raigne, the which is hot and dry, and therefore vnfit for generation.

3. The third cause is, for that in the monthes of September, October and Nouember, the humor of Melanchollie doth raigne, which is colde and dry, and that is also vnfit for generation.

4. The fourth cause is, that in the moneths of December, Ianuarie and Februarie the humor of Fleame doth raigne, which is cold and moist, & that also most vnfit for generation, and so they conclude, that God being the God of nature, and of order, and manifested as a meanes for the increase and preservation of his creatures, hath from the beginning ordained the same: and for the assured confirmation thereof vnto man, hath more plainly manifested the same, i. first by the example of all liuing creatures, who by the onely instinct of nature, doe in those monethes in their seuerall kindes, beget and increase.

2. Secondly by the earth, which then bringeth forth her bud blossome and fruite.

3. Thirdly by the successiue practise of all nations, and that these be their motiue causes, appeareth especially by a tractat of *Pero Lopez*, in reputation a famous horseman, in his book dedicated to the king of Spaine in the spanish tongue, in the memorable yeare of our Lord 1588. intituled *Libro de Albeyteria que tracta del principio y generacion Delos Cavallos. Ca: primo &c.* composed in Dialogue manner, and allowed, and published by the Kings special licence vnder the hands of diuers of his counsell.

Answered

Answer.

Touching the limitation of time, namely March, April, and May, to be the onely monethes and times for generation, in respect that the blood hath then dominion ouer the humors, I deny that proposition, and my reason is, that the equalitie of the temperature of the humors in a sound and perfect creature, are alwaies in true proportion and harmony, and that the predominate qualitie of any of them, is the cause and onely true witnesse of sicknesse or intemperance, the which may not bee admitted either in horse or Mare, that doe beget and bring foorth.

2. Secondly because it is propounded generally, I answer that the humor of blood in those three monethes is more often vnperfect, and predominate in euil qualitie then in any other of the months, & that all the humors in those three monethes are more intemperate then in any other, and the practise of Phisicke generally more vsed in those three monethes, then in all other monethes of the yeare besides, so as it is manifest, that the proposition so generally propounded, offereth great question for the incertaintie, but I doe admitte that the perfection of blood in all creatures, is moſte principally of all the humors to be respected, and before all times and seasons of the yeare to bee preferred, and not to be limited and compassed within any certaine time, and therefore I doe not referre generation to any particular time; but to the perfection of the particuler creatures, that haue a firme standing habit of body, which is truely tearmed a perfection of temperature of the foure elements.

For

For if blood do exceed in heat, it doth thereby suddenly consume and dry vp the radicall moisture, and by the extinguishing thereof, destroyeth himselfe: as we see in the burning of a lampe or candle, the which when the heat or flame is to great, it doth suddainely consume the oyle or tallowe, and presently extinguisheth his owne light.

Againe, if the oyle or tallowe be corrupted, by mixture or matter of contrary qualitie, as water or such like, it presently destroyeth it selfe, and as of heat and moisture so of the other humors: therefore reason which is mans onely guide, telleth all men that there must be a iust and true proportion of temperate mixture of the humors, to compound the seed, & make it fit for generation & preseruatiō of the creature, that is to bee begotten: for the predominate qualitie, or contrarietie of qualitie, of any of them, causing a continuall iarre amongst them, is as a house or kingdome deuided in it selfe, which bringeth destruction to all: so on the contrary the simpāthy of their agreement is the preseruatiō of the whole, and this is onely to be respected and not the time.

3. Thirdly, if I should grant to M. *Lopez* and his fellowes, that they doe not meane, any predominate qualitie in the humor of blood, but a good & iust temperature, then doth not the blood rule and raigne ouer the other humors, & then were the propositiō contrary in it selfe, but admitting the best, which is that it ruleth as the head doth the bodie, in the best simpāthy and coherens to maintaine the other humors, without which the bodie cannot haue his being, yet to say that those three monthes are onely good for generation

tion, vnlesse it can bee proued that in those three monthes is the onely time of desire for generation, which cannot bee generally graunted, because daylye experience witnesseeth that they of themselues, of their owne naturall desire beget & bring foorth in all other monethes.

Againe, if the other three humors of Choller, melancholly, & fleam, shold rule in the other nine moneths of the yeare, how suddenly should the whole kinde of all creatures decay, by reason of the great Iarr of the Elements, and thereby become mortall homebred enemies to Nature it selfe.

4 Fourthly, if euerie humor hath quarterly in euerie yeare his feuerall rule and gouernment, (which cannot be prooued) and all learning affirmeth, that euerie horse worketh & expresseth the qualitie of his worke, according to the goodnes and badnes of his temperature of humors, then euerie horse in euerie quarter of the yeare altereth the qualitie of his worke, & by consequent the qualitie of his nature, which reason and practise depose against, and how should any man bee assured of the naturall qualitie of his horse, which is perpetuall and not variable and vnconstant, *Nam omnia naturalia sunt immutabilia*. For all Naturall thinges are vnchangeable.

5 Fifthly, if nature shold allow, or of himselfe ordaine any thing to his owne destruction, or to maintaine an enemy to himselfe, were absurde to admitte, when as Nature hath originally, or rather God the Author of Nature, bred a Sympathie in Nature, to desire his owne preseruacion, and an Antypathy in Nature, to haue an innated hatred to all thinges that are ene-

mies vnto it, as appeareth by the yong Lambethat runneth from the Wolfe, & the Dog, the little Chick-en from the Kite, and such like. So likewise when sicknesse or infirmitie breedeth within the body, Nature laboureth to her vttermost power to expell her enemies.

6 Sixtly, blood which is the heat of the body, must in all monethes of the yeare, haue a kinde of dominion in the Horse, ouer the moisture, aswel as in those three moneths, for in nutrition the thing nourished, by reason of the instrument ordeined for that purpose, must actually worke vppon that, whereby it is nourished, for the heate is maintained by the moisture, otherwise it would presently consume it selfe: and it may not be denied, but euery agent must be proportioned vnto the patient, in the equalitie of excesse, therefore the heat being the sole actiue of nutrition, must haue dominion ouer the moisture, the subiect matter of that facultie, how then can *M. Lopez* limit the dominion of blood onely to three moneths.

7. Seauenthly it is a generall approoued truth, that eury Horse & other creature is framd in the womb, of the foure humors, and that he that hath the one, hath the other, but not of equall proportion, for eury Horse (most vsually) hath more of the one humor then of the other, for it doth not keepe vniformitie, but very few sithence their first & primary creation, from God, by whome they were created in true proportion of temperate mixture, but sithence the defiled condition of mans nature, they haue bene and so wil remain iarring and out of order, from the hower of their creation, vnto their death, but euery slight change of the
foure

four qualities proportion, changeth not his temperature, who for the short indurance of the distemperatures, the bodie returneth to his former constitution, but the variation of their originall constitution, is the true proper cause of the diuersitie and difference of the worke, which proceedeth from that inward ingendred cause of destruction, the disagreement of the elements, and thereupon I conclude that the goodnes or badnes for begetting of Horses, cannot truly be appropriate to any season, month, or time of the yeare.

CHAP. 43.

How to know vppon view if a Horse be compounded of a true temperature of the elements, and when otherwise, and thereupon haue a true iudgement of his naturall qualities.

THe true and iust proportion of the temperature of the elements in the humors, when the colt is compounded in the wombe, frameth him in a most perfect shape, and excellent for action and long life, and in reason vnpossible that a Horse of true and perfect shape can be naturally bad, but contrarywise most excellent in action, for there neuer was or euer shalbe a perfect shaped Horse, without a true proportion of the temperature of the elements, and it appeareth, that if the humors at the time of framing the colt in the wombe, hath not any iarring or discord of temperature, then do the same frame a most absolute perfect shape, & y^e truth thereof appeareth in those horses y^e were immediatly created by god (being cōpounded of

the elements as al other creatures) were of the most & only absolute perfect shape (because at that time man had not transgressed) and vntil then, there was not any iarre or discorde in the elements, as all idiuiue and humane witnessēs confesse, soas it appeareth without gaine saying, that the true and equall proportion of the temperature of the elements, in the seede, and the humors whereof the colte is cōpounded, bringeth forth (without some contrary accidentall meanes which is not naturall) the most absolute perfect shaped Horse, and of the most excellent and temperate action, and what a perfect shape is, I haue heerin largely set forth, so as it onely remaineth to shew, how you shall infallibly iudge vppon the view of any Horse, whether hee was composed of an equall temperature, wherby (as also I haue formerly mentioned) will appeare his perfection or imperfection of action, which cannot be truly vnderstood, without the true cause therof be vnderstood, for *Mens Philosophi non acquiescit nisi in causa rerum*, the vnderstanding man euer more laboureth, vntill he finde out the true cause of the action, he vndergoeth.

Aristotle the Prince of Philosophers, in the first of his Metaphisickes, saith that *Omne ens naturaliter appetit suam perfectionem*, All men desire naturally to know, & the cause is, for that all things, that haue beeing do naturally desire their owne perfection, and (as much as in them is) to be restored to their first perfection, & to conserue themselues in the excellencye thereof, which cannot be attained without the true knowledge of the nature of the thing desired to be knowne, & how much the more honorable or beneficiall the same is

to the King or common weale, by so much ought the same to be in the highest & superlatiue esteeme, & the true knowledge thereof, first and aboue others to be preferred. Now forasmuch, as the true knowledge of this subiect, euen from the time of mans transgression hath in all succeeding ages bene laboured to a restitution, of his primarie perfection, and yet not any thing extant to establish mans iudgement heerein, let me now in so waightie a matter, entreat your fauourable eares, and I doubt not to giue good contentment to the iudicious and vnderstanding Reader.

It cannot be denied but that the Horse and euerie other creature is compounded of the foure Elements, viz. Fire, Aire, Water and Earth, and that the iust and true proportion of the temperature of those Elements, was in all those creatures which were first, and originally created by God in all perfection, without any manner of predominate qualitie, or iarring, and that the harmony thereof was the true cause of their perfectiō, but at the instant of time when man trasgressed those elements in all creatures did iarre and rebel each against the other, for predominate qualitie, & so will continue vnto the end, and consummation of all creatures, the which as I haue said are now become home bred enemies to all creatures, and the onely cause of sicknesse, and death of all creatures, yet the Sympathie of nature in all creatures is such, as it laboureth and so continueth to bee restored, to the first and true temperature, and to suppress the iarring, not onely for their preservation, but also for restitution to their primarie creation, from whence there cannot bee any truth more apparant, then the nearer the Colt doth at-

taine the true and iust proportion of the temperature of the elements in the creation, the nearer it attaineth to the primarie perfection, from whence also it followeth to knowe how to chuse, and to gouerne the horse and Mare, that shall beget and bring foorth, that their seede and substance of humors, wherof euerie Colt is compounded, may at the time of their action be of a true and iust proportion of temperature, and that the Colt begotten, may whiles it remaineth in the wombe, by the nutriment it taketh, be preserved in the same temperature, and after the foaling so continually maintained, as the true ground of all knowledge in this subiect. Wherefore omitting any farther discourse, I will proceed to set forth, how all men vpon the onely viewe of anye horse, be he olde or yong may know, whether hee bee compounded of true temperature of the elements, viz. Euerie perfect shaped horse hath a broad forehead, and great eye, to expresse his naturall boldnesse and loue vnto man: leane head, thinne, slender, leane lawes to expresse his refyned mettell, courage and quicke spirit: long high reared necke, to expresse the perfection of his reyne, and perfect sight of the way to keepe him sure footed: high reared withers, to set foorth the easie going by keeping the bodye of his Rider very vpright: broade, deepe chest and body, with vpright pasternes, and narrowe hoofe, to giue testimony of his great strength and abilitie of body, to indure and continue long & great trauel: And euery vntrue & vnperfect shaped horse, hauing in euerye part the contrary shape, viz. A narrow fore-head, litle eyes, fleshy head, thick fleshy lawes, short neck, set on
like

like a Hog or Goate, a narrow shallow brest & body, weak bending pasterns & fleshye, broad & club-footed, is a moste vile royle and a Iade in all and euerie his actions, so as all the Artistes and moste excellent horsemen in the vniuersall world can neuer endowe him with the least perfection of action & continuāce therin, wherby you may as truely & infallible iudge the difference betwixt good & bad, as the difference betwixt fire & water, as also the perfection & imperfection of the composition & temperature of his elements in the time of his creation, for whē you see a horse or colt that is naturaly lean & dry, & wil hardly be made fat, & continne fat & yet digesteth speedily, of a slender substance of bodye, short hayred, and the same hard and full of stirring, it is plaine that he was composed of the predominate humor of red choler, and that the blood wherof the seede was made, was of a darke and thicke spirit, and had much of the Gall, for if the blood had bene perfect, it would haue bene hot and moist, of an oilie substance, for want of which radical moisture he doth too speedily digest, neuer fat & of slender substance, his hayre short, dry and hard, for want of that moisture to passe thorough the pores of the skin, to make the same soft, of length and substance, and that hayre if it bee eaten will neuer bee digested by reason of his drynes, when as his bones being eaten will be digested, besides he cannot be long liued, wanting sufficient radicall humors to feede his great heat, for the lack whereof hee is like to a lamp that hath a great flame & little oyle, & therefore speedily consuming the Oyle, it extinguisheth his owne light, and this horse is tearmed cholericke, and his shape must of necessitie bee defectiue in substance,

because largenes and great proportion of shape proceedeth principally from moisture, so as wanting substance and fulnes of proportion, as I haue formerlye saide, he cannot be of continuance but quickly spent, like vnto small dry wood which speedily flameth, and therefore is speedily consumed, soone hot, soone colde, a great bragger but no performer, a fiery looke and countenance. in whome at the first entring into action there is no temperance, seeming rather to flye then to be content to stand quiet, and yet the trauell of a few myles through his violent heate and drynesse, speedily spendeth his vital spirit, so that his hart which is the chariot of his life, and the fountaine of those vitall spirits, and the hottest of all other his spirituall members, for want of sufficient radical oyled moisture to coole the same, is so smothered and choaked that of necessitie it yeeldeth. Againe, when you see a horse that is long, large, loose, and weake ioynted, hollowe eyed, not well compacted (although by hye and proud keeping he may make shew of spirit and vigor) yet not withstanding assuer your selfe, that he is cōpounded of the element of Water, which is altogether flegmaticke, which in predominate qualitie is heauie, moiste and colde, and therefore a lubber and a lade, beeing weake and loose in all the parts of his body, by reason he wanteth the chiefe element of Fyer, which is hot & dry, to exhaust and drie vp his predominate quality of moisture, to purge and refine the moisture, to become full of vigor, spirit, and courage, to the performance of his actions.

Also, when you see a horse that hath a great fleshy head, thick boned, and fleshy iawes, a great fleshy vpright,

right ioynt, a great thicke short necke, and a full proportioned body, whereby hee seemeth a puissant strong horse, assure your selfe, the chiefe and predominate Element in his composition was of the earth, which is melancholly, or black choler, which in qualitie is colde and drie, and of the element of Water, which is heauy and moist, so as by the moisture of water which is fleame, it groweth great, so by the coldnes and drynes of the earth, which is melancholly, hee is framed a great heauie lumpe or masse, without true proportion of shape, and his actions in qualitie are heauie, sad, and fearefull, and vnapt for action, other then as a great topp, which neuer goeth well but by strong lashing, neither can he bee of other qualitie, then according to the qualitie of the Elements, whereof he is composed, wanting the two most excellent elements, which are, Fyer and Ayre, that is heate and oylie moisture to raise his spirit to the liuely and courageous performance of his actions, so as after hee hath come to bee ten yeares olde, hee will excede in stumbling and falling flat downe, neither can bee of long life, wanting a iust and true proportion of temperature of the foure elements, neither can the best keeping in the world, or the mooste skilfull horseman of the world, bring him to performe any action contrarie to his nature, according whereunto euerie creature worketh, the which nature is no other, then the temperature of the Elements, when hee was composed and framed in the wombe, according whereunto his shape was framed, which beeing naturall, will bee perpetuall and vnchangeable in him vnto his death. And therefore there is not any truth can bee
more

more apparant, then that a iust and true proportion of the temperature of the Elements maketh a Horse of perfect shape and excellent qualitie: and hauing largely shewed you his vertues, I speake not for them, if your sight cannot commaund affection, let them loose it, they shall please much better, after you haue troubled your eyes with the view of the iades deformities, and then how much more they please, so much more odious and like themselues, shall the iades deformities appeare, for this true light contraries giue each to the other, that in the midst of their enmitie, the one maketh the other seeme more good or euill.

Now it resteth to consider how possible it can bee that a Colte can be compounded of a true proportion of temperature, if you suffer Horse and Mare goe to grasse when they beget, and were all learning and reason banished from this my assertion, the onely infinite number of iades, being a thousand to one of good Horses, would condemne the generall practise of all Nations, and their errors heere-in not to be defended.

But if you obserue the naturall quality of euery Element (if the instinct of originall nature be not annihilated, you will reforme your iudgement and consequently your practise, in breeding) for the nature of the Element of fire (whereunto the humour of perfect blood is likened) dooth seuer the pure from the vnpure, rust and drosse from the Iron, the copper and vnperfect mettel from the gold, the silver from the impuritie of the Alleye or Ore, the massie and vnpurified substance of fleshe from the bones

bones, the grosseenes of the bones into the purity of bones, and it openeth and disperfeth the masse and vnproportionate substance into a pure and fine substance of flesh, and the reason why the blood of the Mare is more waterishe, raw, grosser, and vnperfecter, then the blood of the Horse is, for that she wanteth that sufficiencie of heate, which the Horse hath, to refine and perfect the same, and the fountaine of blood, both in Horse and Mare, would be plentiful and pure, because their seede is first taken from the same (as I haue formerly shewed) and the fountaine of blood is the liuer, from which the veines doe disperse and conuey the same to the whole bodie, and the liuer is called *Epar* from the worde *Pyr* which signifieth fire, now if the liuer should be colde or a fountaine of vnperfect blood, then no doubt but the colte wilbe vnperfect, and the reason is apparant, for that the element of fire in the blood, dooth purifie all the substance whereof the Colte is framed in the wombe, and the vitall spirit of the sensible soule of the Horse and Mare, if the elements in them be not in perfection of temperature, can not endure.

Againe, the element of the ayre, being a light and pure element, hotte and moyste, dooth most naturallie feede preserue, maintaine, and cherish the Element of fire, euén as pure oyle dooth the light of the lampe and maketh the mixte bodies of fleame, choler, and melancholy, light, to
the

the intēt they may be neither too grosse nor too heauy
 Againe the element of water being heauy, colde, and
 moiste, according to his nature, doth greatly enlarge
 both bones, flesh, and sinewes, and according to the
 nature of moisture, doth temper the feruent heate of
 fire, and keepe that together which the heate would
 disperse. Againe, the element of the earth being cold
 and dry, but principally dry, doth harden the bodie, to
 retaine his shape, which the aire & water would make
 fluxible, the which elements in the foure humors of
 blood, fleame, choler, and melancholly (whereof eue-
 ry colte is framed) there ought to be a iust proportion
 of temperature, otherwise it is vnpossible to haue a
 beautifull and perfect shape, or excellent qualitie or
 action, from whence there followeth the truth of my
 assertions. That if the aliment or foode (although the
 Horse and Mare be of perfect shape) whereof the
 Horse and Mare doe feede, be not in naturall qualitie
 such as the humors, that proceede from the same, may
 be fit for the true proportion of temperature in the
 feede, and euery way ordered as I haue prescribed,
 when the colte is to be begotten and after, there is not
 neither can be assurance of perfect races, and con-
 sequently of perfect Horses, whatsoeuer
 M. Pero Lopey, or any other shall as-
 firme, to the contrary. notwithstanding his lunary or luna-
 ticke obserua-
 tions.

CHAP. 44.

The answer to the examples

Ow to answer the examples, the first whereof is, that all liuing creatures, in those three moneths of March, April, & May, do beget and bring forth, I answer briefly, that if the example be vnderstood, it doth not condemne my proposition, for if it were granted that all liuing creatures, do in those 3. moneths only beget & bring forth (which were moste vntrue to grant the word (all) cannot haue an absolute reference to the whole species and kinde of all creatures without exception, so as no creature hath, doth, or shall beget or bring forth, but onely in those 3. moneths: but it is true that there are some of all creatures, that do then commonly beget and bring forth, and some there be of all creatures, that neither then nor in any time of their liues, beget and bring forth, thorough the imperfection of some naturall cause, neither is it an infallible proposition, to say, that because they do beget & bring forth, in those three moneths, therefore all other moneths of the yeare are vnmeet and exempted to beget and bring forth, for if you consider the originall cause from God, when he saide increase and multiply, the same was not particularly limited to any day, moneth, or yeare, for the examples are manifest, that there are some of all creatures, which doe beget and bring forth in all moneths of the yeare
and

and the reason wherfore in these three monethes, these actions are most vsuall, is for that the sun hauing long absented himselfe, so as the cold and stormy winter weather hath greatly weakened and impaired the naturall strength and state of the bodie, especially of the sauadge and wilde, which want fulnes of foode to increase and mainetaine the same, and for that cause doe abstaine from generation, vntil the sun giue more heat to comfort their bodies, with increase of foode, the which is to be seene in the seuerall kinde of all creatures, as in conies, pigeons, and other domesticall creatures, which doe beget and bring forth in all times of the yeare: and to say that those three months are onely fit, because blood is then predominate, is also against the opinion of the learned, who affirme the blood to increase from the eight of Februarie, vnto the seauenth of May, and that red choler increaseth from the seauenth of May, vnto the seauenth of August, and that blacke choler which is melancholly, beginneth to increase from the seauenth of August, vnto the seauenth of Nouember, and that fleame beginneth to increase from the seauenth of Nouember, vnto the seauenth of February, and yet not any of them can be saide to haue dominion onely in those times, for that were to allow the discordand predominate qualitie of the elements, which is the onely cause of sickenesse, and the continuance thereof, death.

CHAP. 45.

*The answer to the second example
from the earth.*



He apparancy of that reasoⁿ, is also taken from the force of the naturall heate of the sunne, wherewith all trees, grasse, & plants, the vegetatiue soule or the naturall life and vertue thereof, hauing ben imprisoned in the colde time of winter in the rootes lying in the bowels of the earth, to shroude and preserue themselves from destruction, the sunne drawing neere vnto them, the same being the preservation of their liues, do then begin to shew their life in the greatest glory, but the same is not to be attributed to the saide moneths, if the sunne did not at that time extend his naturall heat more and otherwise, in the other Monethes, as the diuersitie of colde and hot countries do manifest, and therefore I will proceed to the reasons of the practise of these moneths.

The reason of the common practise of all nations, is for that a mare goeth with foale twelue moneths and ten daies, or there abouts: and therefore the moste breeders would not haue the mare go to horse, before those moneths of March, Aprill, or May, because her foaling time should be neere the spring of grasse, the which opinion and practise I thinke fit likewise to examine.

there is not any mā of experience ꝑ can truly deny but

if the Mare be lustie, and in perfection of health, when she foaleth, at what time of the yeare soeuer it be, but that she hath more milk for three weekes or a month, then the foale is able to sucke, and to continue plentifull in milke, let her presently after foaling bee milked so cleane as may bee, and so continued vntill the curd in her vdder be broken and dissolued, which will make her plentifull in milk, a thing easily done, if she before be made domesticall, and the same is approoued true in all creatures that giue sucke, so as if she foale in the beginning of Winter, yet wil she haue plenty of milk, being housed, she wil haue a more lusty, strong, healthfull and couragious Colt, of great stature, and greater strength, and better able to indure hardnes, and keepe his flesh better then if she foaled at May day, my reasons are, Although the grasse maketh great quantitie of milk, yet the same is verie thin, and the winter food lesse in quantitie, but verie thicke and of greater nourishment, and that a Colt foaled in the winter will bee stronger then that is foaled in the Summer, because that coldnes of ayre by vnyting & knitting of the bodie (according to the nature of colde) giueth strength much more then heate, for heat openeth, dissolueth and weakeneth, for all creatures are stronger in Winter then in Summer, and they will eate much more, and digest better in the colde then in the heat, because the naturall heat is thereby in the inner parts, & not dispersed, and those are most strong & of greater stature that are bred verie far North, then those in the south. And *Aristotle* in his politiques saith, that generally such as are bred in colder countries, are stronger and bigger bodyed, and better couraged, and longer

longer liued, for the coldenes of the compassing ayre reflects the ayre into the inner partes, and by that reflection the heates force is increased, and the partes gathered better and closer together. And moreouer by giuing somtimes masshes, made with malte, or with wheat meale, and mixed with the poulder of brimstone, of the rootes of *Enula campana*, of Polipodium of the Oake, Anniseedes, Licorish, Fenegreeke Turmericke, Bay-berries, and such like, which will not onely increase the milke of the mare, but also most medicinable for the healthfull preseruatiō of her and her foale, and the Colte being thus wintered in the house with his dam, it will make it to feede of all manner of winter foode, and quietly take any medicine, and become most gentle, being brought vp in the company of man, from the day of the foaling, whereby it shall not neede to be tamed or broken, as other Coltes are, neither to be roughly handled for the curing of any hurt or sorrhance that may happen. Also (if you cannot otherwise iudge) you shall thereby finde the natural qualitie and disposition thereof, and being from his time of foaling, kept in a pauered stable with stone (for so would all stables be) it will harden his hooues, not suffering them to become broad footed, making him most bolde to tread vpon any ground, it will make him louing to the man, and bold to euery action, and to be taught many good qualities, and when the spring of grasse cometh, it wil little or nothing regard the dams milke. And if any doe thinke that in the winter for lacke of milk it would be in penury or hindered of groweth, they do much erre therein, for it will feede fat, lusty,

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& strong in the winter, if it be brought vp by hand without milke, giuing it hay, oats, bran, barly, pease or beanes, & such like: but on the contrary, when the colte is foaled in May, or in the middle of sommer, (which most men desire) not well considering what they desire, the contrary of all former benefits will ensue, it is saide that the colte will haue plenty of milke, which I doe not deny, but being milke from grasse it wilbe thin and waterish, and for a smal time, and when it hath least neede of plenty (and this is the greatest reason) but when it is growne & able to take great store of nourishment, then the winter weather of snowes, frosts, and fluds, the colte being then yong and tender, the mare cannot (in reason) but want plenty of milke, wanting plenty of pleasant foode, warme and dry lodging, at which time the colte will onely depend vppon the dam, and thereby bring both her and colte to pouerty, not being able sufficiently to cherish herselfe, & so both become weake before winter be past, besides the colte wilbe sauadge and wilde, so as if any disease or weakenes come vnto it, the same remaineth remediless, if nature cannot ouercome it, and heerein my experience telleth vs, many to haue perished, neither is it able or apt to feed vppon any food but the mares milke, to keepe it selfe in strength, and thereby also the dam restrayned and kept from lust of generation, and lastly the most materiall cause of all others, namely the continuall feeding of wet & colde grasse, which is in naturall qualitie exceeding colde and moist, the good and perfect temperature of the elements in the coltes, wil by continuance be greatly impaired, being of all others of
the

the greatest importance: againe whereas they affirme that the mare in may is most fit to receiue the Horse, because the time and season is warm & she much colder then the Horse, they do little obserue the materiall cause of generation, namely the coldnes & moistnes of seed, which the food of grasse maketh, wherof no perfect shape can ensue, onely desiring a Colte without any respect of goodnes & perfection, the vnresistable witnes of all erronious practise in breeding. Againe, if the mare go to grasse, and hath a colt long sucking her, when foode and lodging is full of penury, how can she be full of lust to bring forth a perfect strong and lusty colte: & althogh the winter (in respect of winter) be open and seasonable, and the mare full fed with grasse, can any man doubt, but that notwithstanding her natural desire of generation wil be quenched, & if it wer admitted that she hath a desire therevnto, yet can the same be in such perfection as ought to be for generation? Now commeth the true Chimist who turneth euery thing into siluer, that breedeth mony to the third generation, neither hath it sooner any being then he sets it to beget more, and he crieth out vppon charges, and yet would haue his Horse eat good meat, but on his neighbours trencher, & he saith that breeding colts in the stable is very chargeable, but if he did once apprehend, that in that charge were gain, then were eury face of a colt a new Image whome he would adore with the highest veneration: if it should be granted, that feeding at grasse all the winter time, is somewhat cheaper then feeding in the stable, yet when the preseruacion of mare and colt in strength and perfection of health, & from the daunger of death, with fluds, snowes and such like is

considered together with the fodder, which necessitie
 inforceth to giue vnto them in such seasons, the great
 attendance of the keeper, and yet oftentimes losse of
 all, notwithstanding his diligence, the spoile of good
 grounds (for in such they must then be kept) by their
 deepe treading in wet seasons (they must acknow-
 ledge) if the Horſe and Mare be of good worth, the
 keeping in the ſtable much the cheaper, in reſpect of
 their ſeruice to their King and country, & the benefit
 of the purſe, as the common praſiſe of the chāpion
 countries, where are few incloſed groūds do witnes,
 breeding if the ſame were guided with true know-
 ledge, who wold as far excel the colts that are brought
 vp at graſſe, as hay exceedeth ſtubble, & if any wil be a
 ſeruant to himſelfe, yea to his ſeruant, and doe ſuch
 baſe homage, to that which ſhould be the worſt
 drudge, it may be doubted he wold diſpatch him-
 ſelfe when corne falles, but that it greeneth him to
 caſt away mony on a cord. Againe ſome whoſe ton-
 gues are like the tailed of *Samſons* foxes, carying fire-
 brands to ſet the whole field of valourous Horſemen
 on a flame, for no act can paſſe without their cōment,
 for their eares be long, & their eyes quick, but too im-
 perfection: And they wold know, how many mares
 one horſe may couer, how or when to haue a Horſe
 colte or a Mare colte, how to make a Mare caſte her
 foale, when the colte ſhould be ſeuered from the
 dam, when to gelde, how to haue pied coltes, by
 the example of *Iacob*, in the 30. of *Genefis*, and ſuch
 like, not being of any moment worthie any an-
 ſwere, becauſe theſe queſtions are moſte truely
 answered in the knowledge of nature, without which

To conſu-
 tryſing
 thinges ſeri-
 ouſly is a
 point of thoſe
 which haue
 no iudgement

no sufficient answere can bee made, I referre them to the consideration of that hath bene said, wherein these questions are easily resolued. And because I wold be vnwilling to charge the Reader with answering of trifles, or with much tediousnes, knowing the knowledge of breeding is not loued enough, because it hath not bene heeretofore seene, and that the errors therein lose much detestation, because their vglinesse is secret, certainly there are so many beauties, and so many graces in the face of her knowledge, that no eie can possibly see it without affection, without rauishment, and the visage of her errors so monstrous thorough loathsome custom, that if her louers were not ignorant, they would be mad with disdaine and astonishment, what need you more then to discouer these two to the world, this worke will saue the labour of exhorting & dissuasion, for heerin is the true knowledge and error of breeding stripped naked to the open viewe, see now whether shall finde more followers, and if still the vaine mindes of men shall dote vpon their olde mistres, it will appeare to bee, not because she is not foule,

but for that they are blinde

and bewitched.

Omne ignotum pro magifico est.

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Chap. 46

CHAP. 46.

Of a perfect Stable.

First the scituation of the stable would be on a most drye ground, if it may be, so as at all seasons of the yeaere, both man and Horse may come and returne from the same cleane and dry, also it would be builded and so placed, as there may be a continuall currant for the clensing, and keeping the same sweete from all things noysome to the same: it would be seeled ouer the Horses, to keep both Horse, racke, meat and manger, from all dust, it may not haue any filthie gutter or sincke neere, in, or vnder the same, neither any priuy, or other vnwholesome sauour of hog-sties, hen-house, or such like. Some auncient writers affirme, that the strong sauour or ayre of a priuy will make a Horse blinde: the Horse is naturally a proud beast, and delighteth in all cleanness: the racke would be set high and sloping, for dust or filth anoying the Horse eyes or maine, or dangering his crest, by crooked or wry feeding, and the manger deepe and strong, for casting prouender out of it with the Horse nose; with posts and pattitions, as you may see in all well ordered stables: the flore would be paued and not plancked for these reasons.

First it is more durable and lasting, and lesse charge, it maketh your Horse most bold vpon stony and hard grounds,

grounds, by continuall standing vpon stones, it is the most excellent thing that may be for Colts being vnshooed, for it hardeneth the hoooue, so as by continuance and custome, they will be as bolde on the stones as if they were shooed, it will not suffer his hoooue to run broad, and the continuance thereof maketh the same very tough and durable, and will much longer and better carry a shooe: the pauement would be euen, not higher before, where the forefeet stand, for it is very painefull to the hinder-legges, so as the Horse vnlesse necessitie compell him, wil not stand straight or bolde in the stable: and doubt not of coldenes, for when he is littered at night, he lyeth warme enough: there would be diuers windowes in the stable, the which would be so placed, as the stable may thereby be cleered with the ayre, or close shut, or open as occasion may serue, in the night time, especially in the winter: and when Horse haue laboured, it would be very darke, as well for warmthe as otherwise for the Horse to take their sleepe: at other times it would be kept somewhat colde, for thereby the Horse will feede and digest the better, neither shall the Horse be made too tender, which may be hurtfull when vpon occasion in other places where a man shall trauaile not hauing the like, whereby the Horse may take colde: all poultry, and foules, hogs and such like, would not be suffered at any time to come into the stable, there would not be any dust or loame walles in the stable or place, about or neare the racke or manger, or wherein the Horse standeth, to retaine or keepe dust, for the Horse naturally will like them to their great hurt.

The dung must not by any meanes lye neare the stable, neither any thing of euill saour. Neere to the stable would the Groomes of the stable bee lodged, to be ready at all times, and vpon all occasions, and ioyning to their lodging wold be a conuenient room with a presse therein to set all their Saddles, Bridles, Girthes and such like; with all kinde of necessarie instruments, to mend such furniture, with all thinges necessarie for shooing, letting blood, and such like, and all medicinable things, either for inward disease or outward hurt.

There would be also to the stable annexed certain sheds or roomes to lay horse litter in, both new and olde, for that it is moste vnfit for the litter to be vnder the manger, as commonlye is vsed, leaste the Horse should either feede on it, or be offended with the saour, because no creatures doe better or more delight and comfort in sweete and cleane keeping then a Horse, beeing a speciall meanes to shew himselfe cheerefull and pleasant, besides, there would be a little inclosed roome, such as horses after their labour might bee put into, to wallowe themselues, wherein moste horses take exceeding delight, being also most healthfull for them so to doe, the which the auncient writers affirme, doth so much comfort a horse, as if they bee tyred, hauing after wallowed himselfe, and being cleane rubbed, will trauell presentlye againe with courage, as if it had not bene. Moreouer, aboue all things, there would be also places or sheds for the horses to bee clenfed, curried and trymmed in, and not in the stable & place, where they lye stand & feed in respect of the dust, loose haire, and filth that com-

meth from them, so as the place in the stable where he standeth might and ought to be made most sweete and cleane, with Racke, manger and the place of his standing, being comely, healthfull, and profitable to the owner, for the preservation of his horse, the great fault and neglect whereof is vnexcusable, and of all good horsemen to be respected and amended: Neither would I haue any horse, hauing the Glaunders, or any other sicknesse, hurt or disease, to remaine in the stable at such time, but kept in a shed for that present time from all other horses, by which meanes, & all other good dyet, which heereafter I purpose to expresse, there cannot be any doubt of health & long life to the horses, the contrarie wherof hath discomforted a number of worthy Gentlemen from keeping of horses of value and worth, and content themselues with lades. Thus hauing verie shortly described the Stable, it next followeth to speake of making the Colts to amble without any handling of them, wherein also I purpose to be short, because there are therof many practises.

CHAP. 47



*Of making Colts to amble from the time of
their foaling.*



First vnderstand, that euery Colte when it is foaled and remaineth tender of his hooues, hath no other traine or pace how slow soeuer it be, but the same is an amble, & by obseruing his treading, is apparant to the eyes of all that do or will beholde it: and because the same shall not be enforced to any faster pace then only to go, keep the colt with the dam in the stable, and the next day after the same is foaled, put on a halter, bridle, or snaffle, at your pleasure on the Mares head: in the morning early lead her forth, let the Colte followe her so gently and soft a pace as she can go, into some euen, plain, and hard ground, and be sure that the Colte be not enforced to goe faster then you lead the Mare, and then obserue and you shall finde the Colte going by her, that he doth altogether go and traine his legges in an amble. thus continue leading the Mare in so soft and slow a going, about halfe an houre, and the Colte of himselfe will not goe faster then his dam, by which meanes all his pace wilbe an amble: then haue them into the stable againe, and suffer not the Colte to come from his dam, after about 12. of the clocke lead the Mare and Colte forth againe, going that pace and no other then you did, for halfe an houre more, all which time obserue, and you shall see
the

the Colte tread an amble, then pace them into the stable againe, and keepe the Colte from going abroad, and then after about 6. of the clocke at night, haue the Mare and Colte abroad againe, leading the Mare as aforesaide, and after haue them both into the stable againe, and beware that you neuer goe faster with the Mare then that the Colt treadeth an amble. And thus continue euery day with the Mare & Colt for 10. dayes, and as the Colte increaseth in swiftnes of pace in his amble, so increase the pace of the Mare, and he will amble most swiftly and perfectly: if you begin in that slowe manner aforesaid, and neuer enforce him to goe faster, vse will bring him vnto all perfection: And thus you may make any Horse to amble most perfectly without any other practise.

 CHAP. 48.

Of shooing.



lthough that most famous Ferrar M. *Martin Alman* deceased, hath set foorth by *Maie Blundewill*, a very good worke of shooing, and that I must cōfesse my selfe to haue receined my first knowledge therein from the saide M. *Martin*, yet I may not heerein extinguishe the worthines of M. *John Orpen*, of *Greenewich*, fellowe Ferrar to the said *Martin*, from whom as from my chiefe instructors, I increased both my skill & desire, whose excellencie of knowledge was such as I think worthy *Hanniball* did not exceede those two worthy Ferrars.

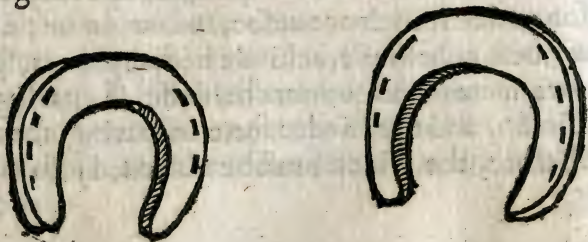
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And because I would not haue any Gentleman account himselfe a Horseman, vntill he haue in some measure attained knowledge in euery part of Horsemanship, for that the name of a Horseman, dooth truly containe the whole partes of the knowledge of Horsemanship, and if the true knowledge of hooues were rightly vnderstood, then were the true knowledge of shooing without great difficultie, but fearing euery man to followe the practise of this liuing and ignorant age, and to read a little, and lesse practise, and that a part of knowledge is taken and accounted a full and competent knowledge, I am enforced to intreat something heereof, although there be a practise thereof in euery parish within this kingdom. First therefore I will set downe what is a perfect hooue: namely a perfect hooue, is leane, smooth deepe of hooue, tough, something narrow towards the toe, and conueniently brode in the heeles, much like an Asse hooue, for if it shold be a round hooue, then you will haue a club or fleshie hooue, which are both naught, and if it be broad before and spreading out of the sides, it hath narrow heeles, and is pomish footed, that is a broad hooue without deepenes of hooue, both which are naught, and not able to continue many yeares with long trauell, not being deepe of hooue in the quarters thereof, where all the strength, burden, and bearing of the Horse resteth, I meane of the fore-feete onely, and so for want of deepenes of coffen, cannot be of long seruice, and commonly all Horses bred and continued in very wet and soft grounds, are flat and broad footed (except their Sires be Iennet or Asse hooued: and where

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some would haue the hooe very short, because the horse may tread most on the toe, I cannot allow that opinion, for euery Horse ought to tread plain, eeuē and full in all parts of his feete, because the horse that treadeth moste on the toe, doth not lift and set eeuē and truely, neither can be so sure footed, as the Horse that treadeth eeuē & iust, and in all parts alike, or so easie for the ryder, and in the true paring of the Coffin of the fore-feete resteth all the skill (except it bee for enterfering behinde) And therefore you must not only spare, but to the vttermoſt you may preferue the hinder quarters of the fore-feete, taking little or nothing away from the edge of the coffin, because all the weight and burden of the horse resteth vpon the quarters and heeles of the fore-feet & therfore those quarters, I meane the edge of the Coffin on the hinder parts of the forefeete must be maintained and taken of the butter as little as may be, especiallye on the inside, for thereby the horse treadeth and beareth equally, and a speciall meanes to keepe the horse from enterfering, which few Farriers little thinke vpon, but the toes of the fore-feete being naturallie thicke and hard, must be alwaies abated and pared thinne as the edge of a knife, wherby you shal make the hooues of the forefeet to be loe before, and high in the quarters, by the onely paring and preferuing of the Coffin of the quarters, and thereupon, and vpon no other reason, is that french prouerbe, *Deuant c'ariar, dariar deuant*, before behinde, behinde before, that is, spare the fore-feete in the quarters behinde in paring of the Coffin, and the hinder feete in paring, the toes thin before, the which must be obserued also in the
peircing

piercing of the shooc, and not vpon any other cause as some coniecture & haue published in their works. Againe, for preseruing the Coffins of the fore-feete fro growing narrow together, being a matter of great importance (although through ignorance) little regarded and practised (except some Farriers brought vp in speciall place of seruice) therfore when you do pare the coffins of the forefeete, the which must bee done so euen & plain as the eie can discerne, so as the shoe laide vpon the coffen, may seeme to bee glewed therunto, for that you cannot see light betwixt the shoe & the coffen in any part, for otherwise the shoe is not well turned or welded, or the hooftreuely pared, but before it be nailed be sure to amend the fault so as it may beare euen & iust vpon the edge of al the coffin, then before you set on the shooc, in both the quarters of the coffen of euerie fore-foot next the frush, cut out of the end and corner of the coffen, as neere to the quick of the heele as may bee, as much of the coffin as you may lay your finger in it, wherby the coffin shall neuer gather too neere the frush, to close vp, & become narrow in the heeles, so as when the horse is shod, you shal haue a very good distance betwixt the broad end of the frush, and the sponge of the shoe, wherby al grauel & stones wil wash & work out the sponge of the shoe, beeing cut a slope in the sponge in this maner.



Then when the shooe is tacked on with nailes, sette downe the horse foote & stand directly behinde the Horse, and viewe whether the frush of the Foote bee directlye, and of iust proportion, euen betwixt the Webbes of the shooes, and whether the Horse stand right, and bee supported vpright thereby, then seeing the shooe to stand right, and the frush equally betwixt the webbes or Spunges of the shooe, you shall bee assured thereby, that the shooe standeth right, the continuall vse whereof will cause the Horse to treade and trauell boldely and surely, because his quarternes being the bearing place, will bee broade and euen to support the whole body.

And for the true making of the shooe, all the web would bee straite and plaine, not drawne in at the heeles, and quarters narrowe, or beaten to the heeles which many vse to doe, neither hollowed, if the feete be perfecte, but eeven and flat, with a broad Webbe, the Spunges thicker and more substantiall, then anye part of the shooe, to cause the ioynt to stand vpright, and so wide in the quarters, as both sides may disbord the Coffin of the hooft the bredth of a strawe, to garde and saue the Coffin of the hooft, beeing the onely strength of the whole foote, and also the shooe so farre sette backe to garde the heeles, as may saue the same from brushing and cutting with Stones, and vnlesse the Coffin bee continuallye so kept open from hard oppressing and inclosing the Tuell of the foote, which is inclosed within the Coffin, whereby the Tuell becommeth bound and imprysoned to the

the great greefe and lameness of the horse, but the foote and ioynt of the horse maintained as a principall poste to support the whole building, for otherwise the horse will become hooe-bound, which many ignorantly call dry foundred, & also make the ioint become weake, lame, and full of windegalles.

And therefore when you come to the peircing of the shoe of the forefoot, spare not to peirce it from the quarter to the hard toe, but not backward to the heele, & let the shooe be so peirced, as the holes bee much wider on the outside of the shoe then within, for the holes of the inside of the shooe would bee no wider then the Shanke of the nayle may well fill, otherwise the shooe will neuer sitte fast and steddy, and the circle of the peircing more distant frō the edge of the toe, then from the edge of the quarter, because euerie Smith knoweth there is more hold to bee taken with lesse danger, in respect of the tuel & quick of the foote, and all the nailes would be vntoiled without shoulders, which will so sinke, and strongly fill the hole, as the shooe wil sit most strong, then driue the nailes eeuen, leauing as little clime as may be possible, & by cutting the hooe a little with the point of a knife, let the clinch be cleane hid, the which shooing would alwaies bee done, eight or ten daies before you trauell your horse, for by that time the hooe will be growne to the nailes, to holde the shooe fast.

And for helping of enterfering, you must keepe him full of flesh, and alwaies preserue the Coffins on the inside of the hooves, without paring away more then to make them eeuen for the shoes, and abate the
outside

outside of the coffin of the same foot, & besides, make the sponges of the shooes of the inside of the shooes much more thicker then the outside. Now hauing giuen a perfect direction for shooing of hooues fit for vse and trauell, I purpose not to spend time in directing how to shooe vnperfect hooues, namelie broad, flat, fleshy, pomish and club hooues, and such like, all which if they be natural are onely incident to Iades, not fit for the vse of man, wherein if I might preuaile, none of them should be suffered to beget or bring foorth colts, because it is vnpossible for arte to make perfect with continuance, what nature hath made and brought foorth vnperfect. It now resteth to shew, how to tame colts before they come to the ryder, for it is not a proper attribute to a famous and skilfull ryder to be a tamer of coltes, no more then a great learned phisitian, to be both Apothecary and phisition.

CHAP. 49.

Of taming of coltes.



Although I haue formerly shewed that the yearely wintering of coltes in the stable, will make them most tame and domestically, as also bring many other benefits both to the owner and to the colts; vntil they come to be ridden, which would not be before siue yeres of age, if you would haue strong, sound, and durable coltes, which all men desire: and

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although

although they are more then halfe tamed thereby, yet many things remaine vndone, which must onely be directed by knowledge and practife. Now when the Colt is made gentle to suffer saddle and crupper to be set on his backe, shooes on his feet, and also led to water, and walked in the hand, in all gentlenes, then take another gentle Horse, and saddle him and the Colte also, and ride vppon the olde Horse, leading the Colte in a halter, let the saddle of the Colte be crosse girded, because the same is a sure way to keepe the saddle in his due place, and the rider from casting, for if you doe not crosse gird the saddle, when the Horse is emptie, the saddle and girthes wilbe loose, and if any struiuing should be with the Horse when he is full (if the girthes be not crosse) by struiuing to try his strength, the thrusting out of the wind of his belly, will make either girth or strapp to breake, whereby if he should haue aduantage, he will euer after vpon like occasion make like aduerture, which may turne to the spoyle of Horse and man, and beside the girding of a Horse ouer the belly, when he is full, may breede paine or cholicke in his guts, and other such like infirmities.

Thus done ride foorth a mile or two, leading the Colte in your hand, and so come home againe, in all gentle and louing manner, but neuer goe out and come home one way certaine, neither vsually alight at one place, for feare of any euill habit to settle in him through custome, wherein if you finde him without resistance to follow and to leade, sometime alight from your Horse, when you are abroad, and giue the colte a peece of bread, grasse

or

or such like, and stand stil with him, making much of him, then mount vpon the olde horse againe, and after you haue ridden halfe a mile or such like, alight & giue him the like reward, still vsing him in all loue, & when you come home againe, reward the colt as before, and then haue him into the Stable, letting him stand an houre or two without meat, and then come to him and reward him, and giue him some good prouender, by which vsage the Colt will loue you, and desire your company, and when you haue seuerall times thus vsed him, giue him to eat such meat as I haue prescribed in the title of cures, to cause him to followe you wheresoeuer you goe, although hee be loose.

And oftentimes when you are in the stable with him, cause some drum, gunne, musicke, or such like to come into the stable, and to play or shoote, or some extraordinarie noyse or feare, at which time, do you stand by him, comfort and cherish him so much as you may, whereby he may bee assured of your comfort and loue.

And if you find that after 8. or 10. daies vsage, he becommeth verie conformable vnto you, ride him still abroad with another horse, laying a cloake-bagge or some heauie burden in the saddle, and so let him cary it seuerall daies, vntill you see him as gentle as an olde Horse, but take heede you doe not distemper or vexe him in anye thing, till hee knowe good from euill, but euer feede him and reward him to gaine his loue, neither let him weare any bytt or shaffle, but onely a Halter, thus dooing you shall bee sure to haue him obedeient vnto you in

all things, without resistance or hurt to himselfe, then commit him to a discreet and temperate rider, that hath knowledge and practise answerable to his profession, and he will attaine perfection with great excellencie and pleasure, and preserve his bodie in health from surfeits, and all his limmes from strayne or hurt, which is a most speciall meanes to haue your Horse most louing and tractable to man, and of long health, life, and continuance, to your great contentment: and beware of Horse coursers taming, if you loue your Horse, vnlesse they be of great and approoued temperance, the mother of all vertue.

CHAP. 50.

Of fryding.



Efore I enter into the vnfoling of the parts of this arte, I thinke fit first to shew the naturall instinct and tempera-
ture that ought to be in euery perfect ryder, the onely motiue & true disposer of his desire, namely the reiecting feare of per-
rill, and force of paine, the true properties of his fortitude to guide his noble nature, thorough hard and difficult things, to the attaining of the end of his iust desire, because the perfection of euery worke consisteth in this, that it be done by a staide and constant reason, for thereby shall he vndertake without rashnes, and performe without feare, so as he shal not in any thing shrink or yeelde vnto perturbations or any other humane accident whatsoeuer.

For

For though he looke like death in the face, he will passe by with a smile, and rather haue his blood scene then his backe, which being well imprinted in his minde, pricketh him forward to enterprise and performe those things, that are most excellent, difficult, and fullest of laboures and perrils: for as Aristotle affirmeth: Whosoever wil be valiant, must be free from all feare of death, constant in aduersities, voide of feare in perrils, choosing rather to dye valiantly, then to saue himselfe cowardly, and so ballanced, he floats stedfastly in the midst of all tempests, because his constant reason and temperature (the eyes of his valour) refine both iudgement & will, from those grosse faults and errors, wherein if nature were his onely guide, he wold fall into, the want wherof is to beholden a iust exception in a professed Ryder, *Nam nisi summum praestes artificem, ridiculus sis, et aut laudem eximiam aut risum auferras oportet*: And because euery rider is a creature reasonable, so ought he to be able to yeeld a reason of his dooing, for that hee onely teacheth by reason, an inherent peculiar propertie to man, and yet it can not be truly saide, that euery reasonable man is a perfect Rider, because euery man hath not attained the reason of the art, and therefore vnable to teach, *Nam quod nemo didicit, nemo docere potest*, For no man can teach that hee hath not learned, neither can the true order and vse of any arte be vnderstood, wherein euery perfecte Rider ought to staye and followe, otherwise contrary effectes will euermore ensue: for amendment whereof (presuming himselfe a Ryder) proceedeth from one violence to another, and

*Minus timoris
minus pericul
li, audaciam
pro muro esse,
effugere mor
tem, qui eam
contemnit.*

thereby the Horse being a creature senceible is become a creature sencelesse, for as continuall correction is violence, so all violence taketh away pleasure: but if correction be to remedie a fault, and ease grieve, therein is Arte and reason, and the effect pleasure, so as it is euident, that when the Ryder is not endowed with valour, true knowledge of the Arte, temperature and practise, then are the fruites of Nature such, as Grounde bringeth foorth without manuring.

*Neglectus
rendit filix in-
vascitur agri*

And therefore the Errors and Faults of this Arte in a man of good constellation and temperature proceede onely from want of true knowledge and practise. For as a good player on a Lute or Violl, toucheth no other stringes then those that are touched by him that is moste vnskilfull, yet because the good player is enformed with knowledge and practise, hee knoweth what Stringes make that sound, which the eare iudgeth by the harmonic and agreement of sound to bee delectable, so as thereby he is truly taken for his craftsmaister.

Euen so, he that will be a good Horseman and perfect Rider, must not onely haue naturall gifts of true valoure, wisdom and temperance, but also true knowledge and practise to attaine perfection.

And although it must bee confessed that
euery

euerye good beginninge commeth vnto vs by Nature, yet the progresse and growth therein commeth vnto vs by precepts of reason, and the accomplishment by knowledge and practise: for nature without knowledge is blinde, knowledge without nature wanteth, & practise without the two former, vnperfect:

Heereof it commeth, that vnlesse Nature, Arte, and practise bee conioyned, it will be vnpossible to become a good Ryder, or bee able to knowe, howe, and when to helpe his Horse, how or when to correct his Horse, neither how or when to cherish his Horse, the onely and principall thinges required in a perfect Ryder, And yet if the Ryder that is inriched with Nature, Art and practise, shall bestowe all his labour and skill vpon a Royle or Iade, and thinke thorough his excellling knowledge and practise to make perfect his naturall imperfections: let him assure himselfe, that hee shall *oleum & operam perdere*, lose all labour and paines bestowed vpon him, because Arte and practise shall neuer attaine perfection vpon that subiect wherein Nature is vnperfect, no more then Arte can assure it selfe to make strong Gables of the purest Sande: for although euerye Horse bee a Creature sensible, mooued by sence and feeling, as thinges proper to Nature, and taketh his instruction by speech, as man instructeth man, which is either by cherishing him when hee doth wel, or by punishing him when he resisteth, yet neuerthelesse, when a Iade beginneth to bee

taught, and proceede with a continuall perseuerance therein, yet shall hee neuer attaine the perfection of action, because all arte must imitate the natures of the Horse, which to content and please, is the ende of the whole Arte, but where contrarie natures are, there, of necessitie must be contrarie working, & then must needes ensue contrarie effectes, for euerie creature worketh according to his nature: for amendment whereof the ignorant & pretended Rider proceedeth to violence, which nature abhorreth, as Arte doth error and reason vnruely passion, whereby the horse is mooued to perturbation, and then his riding becommeth greuous and painefull, so as hee knoweth not what to do, no more then an vntoward scholler by whipping to say his lesson delightful, and were it granted that the horse were of a good disposition to yeeld all obedience to the most skilfull Rider, yet shall he neuer attaine to any perfection of action, because nature hath not shaped nor giuen him aptnesse fit for such purpose, no more then a natural foole can by education attaine to true wisdom. And yet verie few Riders neither haue or doe truely iudge hereof, for that no one thing is more manifest in all their writings and actions, then prouisions and meanes to help to make perfect that which is most vnperfect by nature, as though they had neuer learned, that Art can neuer ouercome the necessitie of nature, wherefore I doe wish all such as desire to bee Riders, let them first examine their owne naturall dispositions.

Secondly, to learne to knowe true and perfect shape of Horses; Thirdly, the naturall causes of their
good-

goodneffe and badneffe . Fourthly, to bee taught by an vnderstanding Maifter , and not to beginne without his direction . Fifthly to practife, and euer more examine the reason of thy practife , then shalt thou fee what a hand-maide, all Arte is to nature in beholding the actions of the perfect shaped Horfe to bee easie, readye and perfect according to his perfection of nature, as true qualities bred and brought forth by nature, not by correction, but by all mildenes and gentlenes voluntarily performed, the which all true and perfect Ryders will and ought altogether cherish, seeing all the Horses dooing in that beautiful form, that himself doth expresse when he desireth to appeare most beautifull, so that hee doth appeare to the beholder both noble, terrible, and beautiful, being iust in his pase, iust in his trot, iust in his gallop, iust in his carriere, iust in his stop: iust in his manage: iust in his bounding: iust in his head: iust when he standeth still: iust in vnion with the wil of the rider, & his head & neck wil be so iust, & of such staidenes, & the mouth of so sweet & perfect stay, as it wil seem nature & straineth to set forth her own glory: al which natural, & not accidental in a perfect & true shaped horse, as therby is brought to a sound conclusion & ground by sweet & gentle meanes, without force or violēce, wherein all artes haue their beginning, proceedings and perfecting, howsoeuer the brainelesse and ignorant Ryder (whose anger fore-seeth nothing) pretendeth the contrarie.

It resteth now to speake of those things which moste principally are required by the Art for the true performance of such actions, as Art, requireth either
for

for helpes, corrections, or cherishings, for reducing the Horse to perfection of action, fit for the vse of war.

For he which knoweth truly how to ayde, to correct, and cherish a Horse in his due time, is, and so ought to be accounted the most grounded in this arte; the which cannot be in small time either attained or performed, and therefore for the true attaining thereof, I would wishe that at the first, none should vndertake the same but by the direction of a good schoolemaister, least it be saide vnto him, as *Timotheus* the best player of the Flute of his time, who when he tooke a scholler vsed to demaund of him, whether he had made any entrance into that play? which if he had, he tooke a greater reward by halfe, then he did of them that knewe nothing, saying that his paines were greater in taking away from his scholler that which was naught & vnskilful, then in teaching that which was good, to such as vnderstood nothing at all thereof: whereunto *Aristotle* well agreed, when he said that he which dooth any thing at all aduenture, not considering how well he dooth, ought not to be called vertuous, but he onely that putteth in execution, after knowledge, consultation, and election. The things that are principally to be vsed, for helpes, corrections, and cherishings, I think may be well contayned in these three: viz. the voyce, the hand, and the legge: because the voyce by words of art helpeth, and with milde, meeke and gentle words cherisheth, but by ranting words terrifieth & correcteth. The hand (beeing the instrument of instruments) vpon the true vse whereof the ground of
the

the art resteth, by the temperate and sweet stay thereof, it helpeth: and by clawing or gently patting the Horse, it cherisheth, and by striking correcteth: Again, the hand by the stroke, ierke or sound of a wand or rod, it often helpeth by vsing it mildely and gently, or clawing or scratching him therewith it cherisheth, and by striking hard correcteth. Again, the hand with a bridle in slackening it cherisheth, and by drawing it correcteth, and by the guiding thereof it governeth the Horse as a sterne dooth the Ship, which in all motions and actions answereth to that motion which the hand mooueth. The leg when it gently prouoketh with the calse, helpeth; when it hardly striketh correcteth: the spur also by gentle meanes helpeth, and by hard stroakes correcteth; so as to bring a Horse to true obedience and perfection of action, he is to be helped, corrected, and cherished: he is to be helped to the end he should not erre, and therein is great knowledge required: he is to be corrected, for his erres and faults committed, wherein is knowledge, fortitude, and temperance to be vfed: he is to be cherished for his well dooing, wherein is both knowledge and reason required, whereby appeareth how euery good rider ought to be qualified. Of which, namely of the voyce, the hand and the leg, before I come to speake of the action, wherein the true vnderstanding heereof is most proper, I purpose to giue a little further introduction: and first of the voyce. When you minde to helpe your Horse therewith, it must be with most milde & cheareful voyce, as to say, hey hey: hola, hola so boy so, hup, hup, enough, enough, no more: & many such like: but a correction is all contrarie which

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is with a terrible or thundering voice, as villaine, Traytor, and many such like, and in cherishing the moste milde and sweete voice is vsed, as my good boy, so my good boy, with an inclination of bending your body to him, and such like, so as also the sound of the voice is to be vsed, as wel as a voice pronounced, by giuing a chirke with the tongue, which may be called clacking, in pronouncing wherof the tippe of the tongue striketh the roofe of the mouth, as it doth in making the supposed sound drawing neere the greeke word *Clognus*, and so also there is another sound of the voice, as *hab hab*: The next, is the hand, which as I saide is the instrument of instruments, in the true vse and gouernment whereof is the ground of the whole Art, and as for the bridle and the Rodd, they are but deade and senselesse instruments, without all vse, when they are not appointed for that vse, and the temperate and firme hand-bearing vppon a firme and sweete stay, neither too much slacking nor too much drawing in euer ygood horse, causeth a true and iust raine, a iust bearing, a iust staidenesse, with a light and sweete mouth in all actions: so as, whatsoeuer the horse doth, is both easie, ready & perfect, and being done by delight, must of necessity be best done, because it best pleaseth both man and horse, neither of them being moued to perturbation greef or pain, & as for the rod & wand being instrument onely for the hand, how or when it is to bee borne, offered, vsed or not vsed, I thinke fittest to referre the same to the proper place hereafter sette foorth, and for the Bridle which the Italians properly call *Il manico del timone*, the handle of the sterne, because the Bridle gouerneth the Horse, as the Sterne dooth the Ship

ship requiring reason and discourse therein, I thinke also fit to referre to his proper place, where the horses lessons shall be taught.

The third thing is the legges, wherein the vse of the calves of the legge, the heeles, the stirrop, and the spurre are to be handled, I referre also to his proper place, whereby I would auoide all teadioufnesse and disorder both for the easier attaining of vnderstanding and the sure-keeping thereof in memorie, for the blindnesse of mans wit through the disobedience of our first parents is such, as not hauing a certain pre-script to followe, presently runneth into error, the which whosoever doth not knowe, hee knoweth nothing, and is ignorant of himselfe, dispising al diuine and humane witnessses, and the example of all ages; & therefore I haue onely deuided the same into certain prescript generall groundes or rules to followe, whereof the Ryder shall haue dayly vse in the teaching of the whole art to his horse and schollers.

First when the Ryder beginneth to teach a young horse, or a young Scholler, let him follow the order of a discreete Schoole-maister, that teacheth Children to write, who at the first intreateth and entertaineth the Scholler into his schoole in all louing speeches & gentle vsage, assuring him, that in his schoole is nothing but pastime, pleasure, and delight; and so winning and calling him vnto him, causeth the scholler to take pen, paper and inke, and in a moste milde and gentle manner sheweth him how to carrie his arme and hand, and holde his Pen, and then how to make the first letter, the which when the Scholler attempteth, although it be verie bad don, yet in respect
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of the infancye of his knowledge and willing minde to perform, is not onely to be commended, but rewarded of his maister, wherby the scholler is so farre encouraged and imboldened, as hee seemeth ouer ioyed and still desireth and laboureth to goe on to be taught, and to make manye letters, but the discreete vnderstanding schoole-maister verie mildelye and comfortablie restraineth his desire, to write otherwise or more then he knoweth fit, vntil he haue made the first letter moste perfect, in all which time the Maister will not suffer his Scholler to vse his owne way, or to write fast, alwaies directing him, vntil he haue made the first letter moste perfect, and so teacheth him from one lesson vnto another, vntil he can do euerie one in perfection, and then afterwards in a gētle & slow maner teacheth him how to ioine those letters in all perfection, and still keepeth the Scholler in the continuall vse and practise of perfection, so as oftentimes the Scholler through his aptnesse of nature, ioyned with the apprehensue loue of his discreete and louing Maister, commeth oftentimes to greater perfection then his teacher, both in faire and swift writing: euen so would young Schollers in Riding, and yong Horses in their beginning be taught, whereby all their actions might bring delight & admiratiō to the beholder. For by milde teaching, slow teaching, not wried with long teaching at one time, but giuing often breath, high keeping in courage, often rewarding, great familiaritie, no change of ryder til he be perfect, no change of bitt, no rough bitt, no cutting or galling nose or mouth, but gentle feeling, no beating nor whipping, no violence nor passion,

tion, but with all ymitation of natures delight, maketh all theHorses actions more then wonderful, because Nature hath a naturall loue to it selfe, and an innated hatred of all things that be enemies vnto the same, which is plainly testified by that naturall Sympathy and Antipathie, which may be obserued in all creatures, as the Lambe which neuer had experience of the Wolues crueltie, yet at the first sight of him doth tremble and flie for feare.

CHAP. 51.

Correction.



Econdly, that the Rider neuer correct his horse, but when gentle meanes and cherrishing will not preuaile, for no doubt hee will willingly yeeld by gentle meanes, if it bee made sensible vnto him, what, how, and when to doe, but that Horse that will not by gentle meanes be mooued, let the rider assure himselfe, that hee is of a bad nature, but if any thing shall happen wherein of necessitie correction is to be vsed, then let *Salomons* direction bee followed, who as hee was the wisest that euer was, or shall bee, so did hee keepe more horses then any King, that historie mencioneth, who saith, that an untamed Horse becommeth fierce, but if he offend, correct

correct him (saith hee) in the instant time that hee erreth: wherein how many doe offend, all mens eies are witnesse, beholding the common horse-breakers & ignorant ryders to minister violent and horrible correction, when the beholder cannot finde a cause, nor himselfe expresse the reason: but *Salomon* saith, that correction is to be ministred in the instant time, that he erreth, and not when he is ignorant, whereof I haue before shewed the difference; for error euer more taketh that for true which is false, so as it appeareth, that when a horse hath bene taught, and yet notwithstanding erreth in the same, he hath bene truly taught, *Salomon* would haue him in that instance of time punished for that error, but not to punish him for ignorance.

CHAP. 52

That teaching is not fit for such Horses, as nature hath not framed fit to be taught.



Hirdly that all Ryders lose no time in teaching, club-headed, distorted, hateful countenance, fleshie, gourdy lymmed, short, thicke necked, fleshie chopped, hauing their heades set to their necks as a Hog, lowe fore-parted, narrowe, shallowe breasted, and euill shaped lades and roiles, but turne them either to the Carters, Carmans, or Paris-Garden stable: for euerie particuler nature (that is the tempe-

temperature of the elements in euery particular bodie (without al cōtradiction) causeth & maintaineth the particular actions of the bodie wherein it is, and as I haue formerly shewed, and will defend against al that shall oppose the contrary: and that such shaped Horse were neuer compounded or framed of a true temperature of the elements, and therefore vnpossible to be reduced to perfection of action, other then by great force, which nature abhorreth, and that is but for a very small time, whereby they shadow the glory of the kingdome, disparage the iudgment thereof, discourage many noble and heroi-call gentlemen, either to become breeders, riders or maintainers of Horses, and cast mists ouer the perfection of our English riders, when not any nations of the world haue better, as euidently appeared in that late renowned and famous rider, *Sir Robert Alexander* knight deceased, I may not compare him with *Alexander Magnus*, but in the true art and knowledge of riding, I euer esteemed him *Alexander Maximus*, whose excellling knowledge and practise of himselfe, and his worthy schollers, of this English nation, might, and may, not onely range themselues in the former rancks of the best Horsemen of the worlde, but reach with victorious armes at the golden fleece, and meritoriously wrest and wring the victory out of the victors hand, although sometimes (yet a small time) their glories haue bene ecclipsed and their hearts wounded, with the strangers good, as about the 18. yere of the raigne of that most blessed and euer renowned queene *Elizabeth* deceased, when *Prosper* the Italian Horse-conrser florished,

may be remembred, *sed dies dedit, quod dies negabat*, for within few yeres hee was meritoriously with infamy reiected, as not worthy the vnworthiest horsmans place, raise therefore your spirits, and dayly more & more endeouour the true knowledge and practise of Horsemanship, which principally consisteth in the true knowledge of breeding, wherein you shall see your vnderstanding inlightned with the beames of diuine Nature, and because in euerie part of this tractat, I haue desired all and euerie one in his place and calling, to put all strength thereunto, I heere conclude, and heartily entreate all and euerie one.

Addemanum.

Chap. 53.



CHAP. 53

Now of the Bridle, Saddle, bringing the Horse to the block, the mounting and seate of the Rider, and then to the execution of the action of teaching.



When the Horse is made gentle, familiar, & fit for the Ryder to teach, put on a headstall, with a Chaine or Cauet-fane ouer his nose, with a paire of strong raines, but so loose and easie for his nose, as may neither hurt nor abate his courage, or his quick & fresh feeling, and in all gentle manner set a saddle on him, with an vpright short pomell, so as the true vse of the hand may not bee hindered or harmed, the bolsters whereof would be broad in the top, to inclose the thighe, and yet to beare so slope as the knee bee not pinched, neither the thighe kept from the true resting place, the seate whereof would be of reasonable length and largenes, the Bolsters behinde bearing forward to inclose and support the thigh to the former bolsters, the strappes therof broad and verie strong, with broad girthes, and verie strong and broad buckles, and crosse girded, so as the saddle may rest firme on his backe, wherby the seate will be easie, sure, & certaine without motion, leauing the neere stirroppe leather almoste halfe a hole longer then the right stirrop, and although the Horse be gentle, yet because hee hath a new maister and rider not knowne vnto him, beeing neither assured of himselfe, nor of that his Ryder would

would haue him to doe, so as it may bee truelye said, hee is not himself, that is troubled in minde, therfore to keepe him from feare and perturbation, I would haue a quiet, staide horse also sadled to be rid before him, and then bring them both to the block, but the olde Horse first, and then the Colt, at which time let the Ryder vse all milde & gentle words to the young Horse, making the Raynes of the Bridle euen and iust, holding them in his left hand, not stiffe, nor altogether remisse or loose, and so soon as he is mounted on his backe, sit quietly there a while, least anye sudden motion should breede perturbation in the Horse, and vntill the Ryder haue setled himselfe in the Saddle, his Nose directlye answering the Horse: his fore-toppe betwixt his eares, his legges hanging streight downe, neither thrusting downe the toe, nor lifting vp the heele, but with his foote in such euennesse in the stirrop, as as if he stood vpon the ground, the stirrope leathers rather short then long, winding his toes something nearer to the horse-side, then the heele, holding the Raines euen & iust with his Crest, euen with the point of the withers, little aboue the Mainie, with his Thighes and Knees close to the Saddle, and his feete resting in the stirroppe in due place, not too far thrust into the Stirrop, with an vpright and straite body: his Ridge-bone answering the Ridge-bone of the Horse, so as the Horse and Ryder may neuer seeme but as one body in all motions, during which time, clawe the Horse with your hand, to put him from feare or hard conceite of his Ryder, that done, goe forward about two paces faire and softly, and stay againe, making
much

much of him, & ſo ſoftly and quietly to the place, where the rider meaneth to tread out a ring, all which muſt be donne by the ryder, bouldly and without feare, and as he muſt be thus uſed in going forward, ſo muſt he be uſed in treading and pacing out the ring in ſome new plowed ground, that is moſt deepe of mould, where firſt let the olde Horſe enter, betwixt two furrowes, ſo far as the rider may haue ſpace enough and mould enough, and follow with the young Horſe cloſe vnto him, which will cauſe him the willinger to goe, becauſe he is directed and guided by the olde Horſe, by which meanes he ſhal not be any waies diſcomforted, then let the olde Horſe (the young Horſe following) enter on the right hand, ouerthwart the furrowes, and tread out twice together a round ring, conteyning in circuit about 30. paces, & beeing come about the ſecond time, where he beganne, tread out the like ring on the left hand, and after he hath ſo gone twice about, let him begin againe on the right hand, & ſo continue vntil he haue gone about the left ring 4 times, & the right ſix, that done, go faire and ſoftly out of the ſelfe ſame furrow where he began, about 30. or fortie paces, and there ſtand ſtill, keeping his head and bodie right in the path, remembering alwaies to haue ſome go by, to ſignifie his true doing, and to helpe if neede be, and then goe very gently backe againe from the place he came, and there let the rider alight, making much of him, by coying him, giuing him a little graſſe, hay, or bread, in his mouth, to procure and win his loue, and thus let him be uſed for two dayes with a Horſe before him,

and after let him leade and-beginne himselfe, to treade and pace the Ring in this gentle manner by the space of ten daies, keeping a temperate, staide and firme hand vppon the Reines, with a sweete feeling stay, carrying his fore-head as Rammes do, when they goe to fight, whereby hee shall not onelye Reine well, but beare his heade iust, stayed, and light, and when hee knoweth what to doe, and that for the same hee is euer-more cherished, hee will striue to doe it faster & faster; with the continuall keeping of your hand steadye, hee will doe it with a wonderfull pride and delight: and by giuing of libertie and hastie dooing, will worke the contrarie.

In the pacing of the Ring, you may not carry ouer hard hand, to dull the sence; but so temperately, as the feeling may be alwaies fresh, otherwise by the violent haling thereof, by much galling his Nose, whereof hee would willingly haue ease, to auoide the same, he wil set his head & necke awrie: the true vse therefore is, that standing in the Furrowe iust and streight with his bodye, you moouue him gentlye to goe forward, and in the verie motion turne him on the right hand, by drawing verie softlye the right Rayne shorter with your right hand, lowe, vnder the Pomell of the Saddle, whereunto if hee yeelde (as no doubt but hee will,) especiallye hauing trodde the same before, presentlye make much of him, neither drawing nor slacking the Reyne: at which time of dooing, both for ease

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of the Ryder and Horse, if neede shall bee, let some skilfull bodye (but his Keeper were moſte fitte,) come on his left ſide to his fore-ſhoulder, and thruſt him in by little and little, and then the Ryder alſo by the Calfe of the left legge, and the clacke of his tongue to bee a helpe to make him goe forward, but if the horſe bee ſuch as I haue deſcribed, hee will doe it voluntariely and perfectlye without ſuch helpes; but if hee ſhould not in the verie motion of the turne, to drawe the Reyne with your hand, as before, whether it be on the right hand or on the left, all which muſt bee done by gentle dealing, ſo as hee may hope for reſt and quietneſſe, whereby hee will bee readye to doe whatſoeuer you will: but if hee bee a ramadge lade, or of euill diſpoſition by Nature, for my owne part I eſteeme him not of any worth to be kept, as I haue before ſaide, and therefore the excellent breede is euermore to bee increaſed and cheriſhed: for doe not all Ryders uſe all meanes of Art and praſtiſe to remooue imperfection, & to reduce them to perfection for the uſe of Man, for whoſe onely uſe they were created? whereunto the vnperfect ſhape by all the Arte and knowledge of man, cannot haue perfection with continuance.

Hauiſg ſpoken of pacing the Horſe in the Ring, it followeth, that after the ten daies expyred, the Horſe bee taught to trotte the Ring, which muſt be begun in as ſlow & gentle trot as he was in his firſt beginning of pacing, increaſe his ring-turns by

two & two euery day, vntil he make ten turnes for the left ring, & 12. for the right, which wil increase his swiftnes, whereof he would be restrained vntil he be most perfect (as I haue shewed in teaching the scholler to write) & then wil he do it in the greatest grace and pride that may be, which is the true propertie & qualitie of all Art, euermore to effect perfection, during which time of beginning of trotting, he may not be ridden with wand, nor weare any bytt, vntill he be most perfect in trot, stoppe, and turne wel on both hands, and not by any meanes suffered to gallop, vntill hee can also perfectly aduance, by which meanes he will be iust in his pace, iust in his trot, iust in his stoppe, with a staide head and necke, being the chiefe goodnesse that nature and Art affordeth.

Wherefore when you begin to trot the Ring, be sure that at the first he bee moued therunto, as gently and quietly as you can deuise, and so to euerie action whatsoeuer, vpon a stayed, temperate, and firme hand, with a sweete stay, & with a true reyne, that is, that his nose be iust vnder his fore-head, neither too much out, nor too much in, which is the iust placing and setting of the head, which will make him haue a pleasant mouth, when hee commeth to weare the bitt, and in this consisteth the chiefe point of Horsemanshippe, because hee is so to be maintained in all his actions, the which is most easie to bee done, and continued, if the horse bee of perfect shape and spirit, but if he shold make resistāce for that he is either rammage or euill broken, then trot him swift with quicknesse of voice, rod, and spur, for the time of his trotting is the fittest time to make him forgette
his

his toyes, and to attend his way, and if all this wil not helpe, then spare not to gallop him, and then be sure he will be a Iade from the beginning to the ende, for a Horfe of good temper and perfect shape, can neuer be of so bad nature and qualitie.

Wheerfore I thinke fit now to shew, how to make your Horfe perfect in stop, after you haue ended the number of your Ring turnes, which is to trot your Horfe right out in the middle furrowe betwixt the Rings, vntil you come at the place of stop, and there to make a prettie stay, keeping his bodye right in the pathe, wherein, if the whole body, or any part stand ouerthwart, seeke not at first to correct him for the same, but let a foote-man direct him to stand right in the pathe, by thrusting in that part which standeth out of order, or you may cause the horfe to goe farther in the same path, and stoppe him, holding that raine straiter on that side, whereon hee most forceth your hand, then on the other, which wil enforce him to keepe right, which when hee yeeldeth, euermore cherish him, and after it will be good to trot and stop him on a ground that is a little steepe, which something falleth, and immediately riseth, but when he is perfect, then you may doe it on a ground verie steepe: but to teach him to goe backe, you must (as I haue saide) keepe a firme stayed hand on him, without giuing libertie, and then striking him on the necke with your rodde, and in that instant time say *backe, backe*, but if hee refuse, let a foote-man with a rodde gently strike him on the knees, & so by gentle pulling in of your hand and sayre meanes win him, and when he yeeldeth, cherish him.

Hauing

Having shewed how to ride your Horse without wand, bit, or spur, I will now shew you how to ride with all three, and the true vse of the hand vpon the bit, the chiefe & only principall point of horsemanship. First therefore when you ride with a wand, take it very warilye, that the Horse bee not feared therewith, & to assure the horse therof, presently after you haue receiued it, coy and scratch him about the necke with the end thereof, and for the carrying thereof it must be in the right hand, with the point vpriight, and when you would vse it, let the point fall close vnto him as occasion shall require: but in your manage lay your hand on your right thigh, and the wand crosse the Horses necke, and when he hath made his course and turned on the right hand, then before the end of his second course, when he is almost ready to tourne on the left hand, lift your hand and rod, & hold the point right foorth on the right side, against his eye, and as he changeth turnes, so change your rod of the one side and of the other; but if your Horse will not turne on the side you would haue him, euermore beat him on the contrary side: and when he is any way disordered, carry the wand on the contrary side, and when you would haue him carry his forepart light, strike him on the shoulder and forelegs, and when you would haue him light behinde, strike him on the rump and hanches: and thus much for the vse of the wand as occasion shall serue.

Now for the true vse of the bit, which is an instrument onely guided and directed by the hand, & because the ground of the art of riding dependeth wholly

wholly vpon the vse and true gouernment of the hand, being guided by reason and discourse, so as the Horse in all motions and actions is and ought to answere to that motion, which the hand moueth, I may not passe the same ouer-lightly.

First therefore let the bit that you first bit your Horse withall, be gentle and pleasant, yet so that the gentlenes cause him not to dispise you, nor the hardness driue him to dispaire; for you must vnderstand, that knowledge alwaies presupposeth reason, and reason sence; and sence and reason consist in true mediocrity, and therefore amongst the most learned precepts that were written in the temple of Apollo in *Gracia*, this was in the second place nothing too much.

SOLON saide nothing more then enough, PIRACHVS doe all thinges by a mediocritie, so that all difference betwixt good and badde consisteth in a certaine mediocritie, which CICERO calleth the best of all thinges; for when you presse him with the bridle, if hee carryeth his head well, yet must you presentlye ease your bridle hand, and make much of him, because hee sheweth himselfe obedient vnto you, and whensoever hee doth anye thing well, and with delight, you must bee verye heedeful not to vex him, as if your desire were to torment him, but euer so winne him, as hee may bee willing to please you.

So likewise when you beare a firme hand with a stay; & thereby the Horse doth bring in his head, and

and yeelde to your hand, yet you must shorten the raines of your bridle, till his head bee settled in due place, that is neither to carie his fore-head too much out, nor too much in, & stil maintaine him in y^e forme in all his dooings, yet that it exceede not mediocrity or temperature, but remaine light on the hand with a sweet mouth. Thus hauing shewd you, that it must be done, I will shewe you how to doe it, by keeping this order: stay your horse temperately with the bridle vpon a stayed hand, as his resistance shal require, without giuing any libertie, then with your rodde strike him gently vpon the bowing of the necke, prouoking him with the spur on that side, hee most wryeth his buttock, to the end he may goe iust, vntill he draw backe one of his forefeete, which if hee doe, make much of him, and then stay a while, and do the like, drawing onely the bridle, for the former cherishing will cause him to vnderstand you, and then wil he goe lightly backe with both the fore legges, when you touch him on the necke with the rodde, saying with a lowde voice, *backe*: at which voice with the feele of the rodde, and drawing of the bridle, he will goe backe to your desire, and alwaies after, when hee is out of the due and true stay vpon the bridle, doe the like, that is to goe backe in forme afore-said, and although some disorder be committed, haue no dispaire, for you shall finde him easily wonne to a good mouth, by this vse of a temperate and firme hand, which is by the mediocritie of slacking and drawing, which is properly tearmed a sweet stay, which the *Italians* call *Dolce Appoggio*, making him light vpon the hand, champing the bitt with great pleasure, and a
stayed

What is a temperate and firme hand.

ſtayed head in due place, the true tokens whereof are iuſt rayne, iuſt ſtaide, and light borne head with pleaſure on the bit, being properties inſeperable in euery perfect ſhaped Horſes actions, but becauſe it may ſeeme very difficult to haue continuance of perfection in euery action, although it is common vpon ſtop, or ſtanding ſtill, to be in order, yet perhaps vpon motion, he wil leaue playing on the bit, and beare vpon the hand, eſpecially vpon the maine careere, which commeth for want of true knowledge how to maintaine and continue the hand iuſt and firme with a ſweete ſtay, ſo as he may take pleaſure on the bit, and therefore how to maintaine a Horſe both in furious and quiet dooings, is to be conſidered of, if then at any time he make any diſorder, note it dilligently, and by and by ſtay fayre and gently, and make him go backe as you did before, for in going backe he wil bring himſelfe into his right order again, then preſently make much of him, and forthwith mooue him forward, faire and gently, till he come to the place of ſtop, and as he muſt be thus vſed in going forward, ſo muſt he be vſed in treading of the rings, firſt gently vpon the pace, vpon the trot, and ſo vpon the gallop, in practiſing wherof you muſt precisely obſerue that it be done with a temperate, ſtayde, and firme hand, otherwiſe he will gape, thruſt his tongue vpon the bit, or ouer the bit, to defend himſelfe, thruſt his head out ſuddainely, pluck it in diſdainefully, or elſe ſhaking or moouing his head one way or other, to be freed from the preſſing of the intemperate hand which is to him violence and contrarie to Nature,

the

the which Art shold euermore labour to please. The true forme & practise of drawing the bridle, is also to bee learned, which is, that being mounted in the Saddle, let the Ryder draw the Raines equall, and if the Horse know not the Bytt, then let the Bytte bee verie slack, and hold the Raines in his left hand, with the little finger and ring finger betweene, vnder the pomell of the saddle, as neere the withers as he can, and then with the right hand draw the raines softlye and equally together through the left hand, so as the standers by can scarce perceiue, the which hee may not remooue, vntill he feeles the Horse begin to stay vpon the bytt, & then there hold them without slacking or farther drawing, vntill hee perceiue whether the head standeth in true forme, which if it bee not, then let him a little yeelde his left hand againe, and standing so a prettie while, bring his left hand to his former place againe, where the Horse made the first stay vpon the bytte, but if you perceiue the Horse doubteth whether to put it out, or bring it in, which will bee hardly perceiued, other then that then, hee standeth without motion vpon the bytte, then drawe the Raines with your right hand, somewhat more through the left hand as before, but so little and gently as can scarce bee perceiued by the Beholders, for so must all the motions of the hand bee, and then keepe it firme and stayed a prettie while, and then if hee yeelde, though verie little, keepe your hand still at one stay, neither slackening nor drawing it, wherebye hee will feeles the ease hee hath gotten by yeelding, and then presently make much of him, but if it happen the

Raines

Raines fall slacke, remooue not your left hand, but drawe the Raines through your left hand, as before, for they may not be slack vntill he stay againe vppon your right hand, whereunto whensoever he yeeldeth, make much of him, continuing still in this sort to solícite him, till his head be in his due place, that is neither too much out, nor too much in, after which time, if hee beare not light, let his keeper strike him gently on the knees of his fore-legges to make him go backe, whereby he will bring in his head, and then will the bit mooue, and your hand finde ease, but be very carefull at that instant, to keepe your hand so firme, as you neither slacke nor drawe in, to the end he may feele and reteyne the ease of his owne motion of yeelding, which willingly he will not loose, beeing delightfull to nature, but take delight to stir the bit in his mouth and goe backe withall likewise, the which when you finde, are tokens of the winning of his mouth, which beeing won, with obseruation of good order, may be brought to continuall perfection.

Thus I haue shewed you so much as Arte may helpe, but if the shape and nature of the Horse be opposite and repugnant, as in the greatest number of Horses it is, howsoever for a time it may seeme perfect, yet no doubt it cannot be of continuance, and therefore still desire all men, to put their vttermost helpe for to increase a perfect breede of Horses, and increase of temperate teachers.

But

But because in the whole Art of Ryding there is no one thing more difficult, then to make a Horse Trottiust, and that the pefection thereof is the perfection of all other his iust dooings, I purpose a little farther discourse heerein, fearing that I haue beene too brieft, so as diuers doubts may stil arise amongst such as haue not had long knowledge and practise therein.

Wherefore obserue that when you are teaching your horse heerein, or in any other lesson, that you doe not trouble him, with anye other lesson at that time, neither suffer him to begin to learne any other, vntill he be verie perfect in that he is in learning.

2 Secondly that you doe not suffer anye other to ride him vntill he be perfect in such lessons you purpose to teach him, least he be confused by diuersitie of hands, and man-ner of teaching.

3. Thirdly, when hee is brought to a iust stay of head, and assurance of the bytt, then doe you maine-taine him therein to a full perfection.

4 Fourthly, when he is out of order, then stay him and make him goe backe, as before is mencioned.

5 Fiftly, when he is in order, then make much of him, and stay not long, but with a firme hand faire & gently put him into his pace againe.

6. Sixtly, if hee continue in his good order, make much of him, giuing your body, with a gentle motion of the calves of your legges, mooue him to doe it more speedily, the which if he be by nature good, he will quickly performe, alwaies remembering to keep a firme hand, vnlesse by bringing in his head, the

raines

Reines fall slack, which must be then drawne as hath benetolde you.

7. Seauenthy, if his trot continue not light vppon your hand, stay him, cause him to goe backe, which will bring him in order againe, and then gently put him into his pace, & so to his trot as before; which being wel done, cherish & coy him by all the sweetest & best meanes you may, so that you may ouerwin his loue therby, & so for that time leaue him, & lead him home by some leading line, in which time giue him a little grasse or hay on your hand, and scratch him, & speake to him with the most louing words you may, which will make him at your next exercise, doe all thinges to your greatest content, & within twentie daies he will pace and trotte in such order, as alwaies after you may trot him most swiftly in the rings or in manage.

8. Eightly, in his swift trot, by all meanes keepe your true seate and firme hand, so as he lose not that excellent forme and grace before prescribed, but do not galloppe him vntil he be iust and perfect in his swift trot, & then out of that trot, to put him to a quiet gallop in the large ringes, euen to the stoppe: but beware you draw not your hand hastily to you, but by a little sway of your bodye, backe and hand together, and stay your hand there til he come back a step or two, & there stay him & suffer him not to go forward, & in that instant make verie much of him, & so let your hand and body go to the place againe.

9. Ninthly, if he should then offer to goe forward, stay him with the like sway, and then alight & lead him home, making much of him, as before.

10. Tenthly, to assure your selfe of the right vse of

this hath bene saide, and of the perfections therof, pace your Horse ouerthwart some deepe fallowe, as fast as you can for halfe an hower but suffer him not by any meanes to trot, keeping your hand in a firme and temperat stay, as before: and if you still finde his head in due place, his cariage light & pleasant vpon the bit, you are assured you haue gained the perfection of the hand, and the true vse thereof for the teaching and making of a yong Horse, wherein obserue that if he be of perfect shape, his head wilbe in due place, & light vpo the bit, without art.

Now a little I purpose to speake of the Horse that is alreadie taught, and brought to perfection, wherein a good rider hath small neede to vse any rod, or other help, but to keep his true, iust, and perfect seat, because the Horse by the least token or motion of bridle or spur, will do all thinges in such time and measure, as the beholders will iudge the Horse and rider but one bodie, one minde, and one will; and therefore how the reines should be caried, placed & vsed, is the onely thing to be spoken of. The reynes you must holde in your left hand, placing the little finger and ring-finger betwixt the two reines, and the thumbe close vpon the reines, so as the hand remooue not from the crest of the Horse, for by the motiō of the hand it is signified to the Horse which way you would haue him turne: which is by streyning the reyne on that hand you would haue him turne, and slacking it on the other: the order and manner thereof hath bene and is yet diuersly vsed of the best horsemen, and therefore I leaue it to euery mans vse as he findeth it most fit: but in running at the Tilt, where the Horse neither doth or can turne, the

the rider must not draw the bridle towards the Tilt, but only straineth the reine that is next the Tilt to make him cary his head towards the same.

1. But because the true shape and goodnes of nature of the Horse is, it that art attendeth & worketh vpon, in those Horses the rules of arte haue perfection with continuance, so as the Horse that is of perfect shape and well taught, shall not indanger winde or limbe, or deformity of body.

2. Next, your person shal neuer be in perill by rearing or running away.

3. Thirdly the rider shall neuer be grieved with heauy bearing vpon his hand, but performe all with great delight: neither shal you need Cauetsfane, mufrole, martingale, or such like, but only false reines.

4. Fourthly & lastly, this teaching will manifest the difference betwixt true knowers and ignorant ryders, which doings the Horse doth represent & expresse when he would appeare most beautifull, and thereby make both the rider and himselfe appeare most noble, terrible and beautifull to beholde, with such delight to the beholders, as they will seeme to be rauished with delight; all which is attained by good discretion, taking of time with temperance, which of few is little regarded, rather ryding without order, and with such extremitie of spur and rod, that for want of breath they commit many disorders, whereby the poore Horse is cruelly tormented being no other then to ride as mad men without discretion, and as passionate and furious men without reason.

After your horse hath perfectly leard swiftly to trot
O 2. *perfect*

perfectly to stop, & perfectly go back; then ought he to be taught perfectly to aduance, which is by lifting vp both his fore-feete iust and euen together, like vnto a goate, somewhat about the ground, and so let them fall euen & iust, twice or thrice together: the true dooing wherof wil cause him to make a iust perfect mannage, and a ready and perfect turne: for the attaining whereof, trot him gently fortie or fifty foote in some plaine way, then giue him a iust stop, which he wil truly perform, because he hath before perfectly learned the same, alwaies keepe a steady, pleasant, & perfect hād on the bridle: then instantly with a milde voice, say, *hup, hup*, striking him in that instant with your wand on the right shoulder, & also with both the calves of your legs together, but spur him not, if possiblye without it hee wil aduance, the which with a little labor, & patiēt teching, no doubt hee wil attēpt to do, 2. or thrice together; the which if he do, then in that instant make much of him (although it be very meanly done) & pause a little time & giue breath, then trot him again in like maner, the like distance of ground, & as before, so gently vse him again, y which if he do better aduāce, make much of him, but if he do not better euery time hee is taught, you must stil sollicite him vntil he doe better, & then presently coy him, & make much of him: all which must be with temperance, & not with furie, and be sure to giue him breath, and not to be rash or hasty, neither forget to make much of him, when at your direction hee doth any thing well; so shall you cause him to do & same most delightfully, & also sencibly apprehend when he doth wel whatsoeuer you desire, & after that he can in plain ground perfectly aduāce,

then

then teach it him gently vpon the hanging knole of a hill, to bring him perfectly to stop, and runne sliding vpon his buttocks or hinder legges, which is moſte praiſe-worthy, beautifull or gracefull for manage and turne, and therefore let him do it moſt perfectly before you teach him any other leſſon: and when he can doe it perfectly vpon a ſoft trot, then vpon the ſwift trot & afterwards doe it vpon a ſoft gallop, and not before, but neuer vpon a ſwift gallop, vntill he be perfect both in turne and mannage, remembering the manner how I tolde you to make a Scholler write as faire and perfect as his maiſter: & be ſure to obſerue (if it may be) when you teach him to haue one by that can iudge of the good or euill dooing therof, the want wherof is a principall cauſe of moſt errors, becauſe the Ryder cannot iudicially ſee whether it bee as it ought, that is iuſt and true, and with comely grace: whereby manye faultes and errors are committed and continued, which by the helpe of a ſkilfull director, would bee eaſily amended in the beginning, for *principio mederi multo melius quam fini*, to amend a fault in the beginning, is far more eaſie then when it hath bene long accuſtomed: for if he aduance too high, and not iuſt and euē, and with a good grace, as hee ought, then may the fault be ſpeedily found, and eaſily amended by immediate correcting him, with one, or with an euē ſtroke of your legges and the wand, with a ſweete ſtaied hand on the bridle, which with few trials, will amend what is amiſſe, and the end full perfection.

And for the teaching of your horſe to yerke, becauſe

thereby commeth much more hurt then good, I leaue to entreat thereof. And whereas some apoint many helpes for Horses that are harder, to turne on the one side, then on the other (although I confesse their general desire is more apt to the left hand then to the right) yet to a Horse of good nature and perfect shape, little Arte will speedily helpe, and to teach those Horses that are otherwise shaped, is but to teach an Asse to run vnder a bridle, and may truly say with *Horace*, *O infelix operam perdas*, O vnfortunate skill to loose thy labor, and so soone shall a ryder bring a Iade to perfection, as an Asse to play on a harpe: for as a good Horse by the sound of a trumpet is stirred and mooued to battaile, so *Suem abigat citius, quam animet ad pugnam*, the Sowe is thereby sooner chased away, then incouraged to fight, because nature hath not made her for that purpose.

It now remaineth to shew when to make the halfe turne and the double turne, the chambetta, the manage, to passe a swift carriere, the coruet, & such like.

The next lesson he is to learne, after he is very perfect in those I haue set down, is to make a true & iust halfe and double turne, which would be in this manner. First when you haue gently trotted, stopped & aduanced your Horse the length of a short carriere, teach him gently and mildly to make the halfe turne (beginning alwaies on the right hād) that is to turn him with the helpe of your left leg, that his head may stand that way which before his taile stood, which is called a halfe turne, because he maketh but halfe a circle; but if in the turne he set his head that way it stood at first, that is a whole circle, and therefore

fore called a whole turne ; but let him first doe the halfe turne perfect, and let that bee his first lesson, & learne it very perfect before you teach him the double turne, which must be done by helping him with your voice, and Calfe of your left legge, and not at first by any meanes to haue him spurred, if he can be otherwise brought vnto it, because to spur is a correction, which may not bee done but in that instant when he hath committed an error, and not while he remaineth ignorant what to doe ; by which meanes vndoubtedly being a sencible creature, he wil euer more perceiue his errors and offences, wherby with little correction he wil easily amend any fault; & neuer driue him to dispaire, for hauing formerly attained a perfectiō of a iust, euē & swift trot in the rings, (the verie true ground of all other lessons) he will easily turne on the right hand, setting his head that way his taile stood; the which being perfectly attained, then close it vp with another halfe turne on the same hand by the prescribed helps, setting his head and all his body in the same pathe it vvas at the first: then giue breath, and make much of him, and then make him doe as much on the left hand, and so to change from hand to hand, leauing alwaies on the right; remembring that the tvvo first halfe turnes be done more leasurely, then the tvvo last halfe turnes, vvich must be done more speedily, and then make him doe as much on the left hand, & so change from hand to hand, leauing alwaies on the right. Thus by often making much of him vvhen he doth vvell, taking leasure, & giuing breath, you shal vndoubtedly, if he be of good nature & perfect shape, make him do

swiftly, loſtilie, and iuſtly, & with ſuch grace as ſhall bring to the vnlearned beholder wonder, and to the ſkilful, admirable delight.

In the doing wherof, firſt obſerue whether hee bring on the contrarie legge orderlie.

Secondly, that hee doe it after the firſt bound of aduancing, and after at the ſecond or third bound.

Thirdly that you alwaies begin on the right hand and end on the right.

Fourthly, that after he is perfect in dooing of the whole turne, that you make him doe it ſwiftlye and roundly, without ſtop or ſtay of the halfe turne, and ſpeedily in the cloſing of euerie whole turne, and in ſo narrow a roome as may be.

Fiftly, after he is perfect as aforeſaide, giue him on each hand three whole turnes, wherof let the firſt be verie faire and ſoftly, beginning at the right hand and ending at the right, in the dooing whereof you muſt alwaies helpe him with your tongue, your rod and your legge, whereby a continual uſe before you teach him any other leſſon (which would neuer be done vnleſſe he be perfect in the leſſon hee is learning) you ſhall in the end with diſcreete and temperate teaching, bring him to an admirable perfection, keeping time and meaſure, that the one be not ſwifter then the other except the laſt, which euermore would be moſte perfect and ſpeedy.

Now to proceed to the managing of a horſe, the true ſignification whereof is to bee rightlye vnderſtood, by ſuch as endeuour Horſemanſhip, for *ignoratis terminis ignoratur & ars*, to bee ignorant of the termes, is to be ignorant of the Arte, I take it to be a
compound

compound of these latten wordes, *manus* and *ago*, for as the sterne of a ship dooth guide and gouerne the same by a sweete and gentle motion, so the hand (being the instrument of instruments) doth guide & gouerne the Horse to enerie action, and therefore may fitly be saide *manu agere*, or as the Italians properly call *Maneggiare*, which is as much as skilfully to handle. And therefore when the rider shal exercise the Horse perfectly and gracefully in his place, trot stop, aduance, double or single turn, carriere, gallop, leape, caperiole, coruet, assault, or whatsoeuer, the hand being the principall actor or *primus moter*, may truely and aptlye bee called mannage, which cannot truely be done without the generall knowledge and practise of the generall preceptes of the whole Arte. And as all the former exercises must bee taught and begunne to be exercised vpon a soft pace or trot, and not with a galloppe, euen so ought his managing to be.

And although many worthy Horsemen haue and doe onely restraine managing to gallopping, and to bring too and froe in one selfe pathe, by halfe rest, whole rest, or without rest, as when the rider manageth with halfe rest, causing the Horse at the end of euerie managing path, after hee hath stopped to aduance twice together, and at the secoud bound to turne and rest one bound: doth not the Rider therein exercise the trot, the stoppe, the aduance, and the turne which he formerly learned, and according to the same maner: or when he manageth with whole rest; and turne him at the third bound, and rest two boundes: Or manage him without rest, by turning him

him immediately vpon the stop, without anye tary-
 ance or rest at al, which only is most common with
 vs in England, and yet the manage with the halfe
 rest is moſte neceſſarie for attaining of perfection;
 doth not the Ryder keepe and maintaine the Horſe
 in one path, one place of ſtop, making him keep his
 ground, and therein carrie his head, necke, legs, and
 all his body iuſt, cloſing his turne roundlye, and in
 narrow roome, with true time and meaſure in euery
 action, as he hath bene formerly taught? how then
 can managing be properlye referred to one onelie
 action, when it is the perfect acting of euerie action
 and leſſon he hath learned? wherein when your horſe
 is moſte ready and perfect, you may increaſe the of-
 ten dooing of his leſſons at your will, and make alte-
 ration of his turnes and exerciſes, to finde out the
 perfection of his obedience, and when the ſame are
 artificially and perfectlye performed, then may the
 rider be trulye ſaide a perfect manager, in all which
 alterations beware of furious paſſion, or of longer
 exerciſe, then you finde ful breath and delight in the
 horſe; wherein if there be any omiſſion, be ſure there
 cannot be perfection of the thing deſired: for as pa-
 tience is a braunch of magnanimitie, fortitude and
 greatnes of courage, ſo impatience is a weakenes &
 imbicilitie, of a baſe, vile, and contemptible nature,
 becauſe choller & anger are enemies to al reaſon, &
 therefore ſaith *Salomon* he that is ſlow to anger is bet-
 ter then a mightie man, and he that ruleth his owne
 minde is better then hee that winneth a Cittie.

Now reſteth it to ſhewe what are the principall
 things that are to be obſerued in the true managing
 of

of a horſe. Firſt he is to be taught his manage with a ſoft trot & not with a gallop: my reaſon is, becauſe therby he may at the firſt, ſenſibly apprehēd what he is to do, & how to do; the which when he knoweth, if he be of good nature & perfect ſhape, he will not only do it moſt willingly, but perform it moſt beautiful, graceful, & praiſe-worthy, which is by bowing of his houghes behinde, to turn round with the chā betta, which is by holding vp the forefoot on that ſide he ſhould turn, whiles he bringeth ouer the contrarie leg, and ſetteth it not down vntil he haue cloſed his turn, ſo as therby he ſhal carie both his forefeete aboue the ground, to his great praiſe, and not trayling vpon the ground which is diſgracefull.

When you teach your horſe (which is after hee can ſtop wel, aduance before, and turne readily on both hands) then with a ſoft trot come to the place of ſtop about 20. paces in length, and make him aduance twice together, & at the ſecond bound turne him on the right hand (for on that hand you muſt alwaies beginne) helping him ſo, that by bowing his houghs behinde, hee mooue his fore-part orderlye, then immediately in gentle maner trot him back to the place you came frō, & then & there after he hath made his ſtop, at the ſecond bound of his aduancing turn him on the left hand, obſeruing the like order vntil you haue gone 10. or 12. times, and at the laſt, cauſe him to aduance twice together, & thus much for the halfe reſt, the which when hee can perfectly doe, you may teach him the whole reſt, which is to aduance thrice, & at the third bound to turn, but be ſure he be perfect in one leſſō before you teach him another.

Now

Now because the mannage without rest is moſte proper for Iades, I omit to entreate therof, because I would not admit *Aſinum ſub freno*, an Aſſe to weare a bridle: in all your managing let your body ſtill accompany your horſe in the action with a good grace, And vvhen he hath verie perfectlye learned his manage, on a ſoft trot, then may you manage him vvith a gallop, giuing him on each hand one ſingle turne: and a little before you turne him, holde your rodde on the contrarie ſide, vvhereby hee ſhall knowve on vvhat ſide to turne, and at the ſtop make him to aduance, either vvith voice, rod or ſpurre, alvvayes remembering to giue breath, and euermore beginne vvith a gentle gallop, vntill he be verie perfect, and then time will bring him to a perfect and ſwift manage: but I wiſh you ſo to vſe & exereife your horſe, as when hee is become a perfect Horſe, you may long be maiſter of a perfect Horſe, and not to ſpend or ſpoile him in a little time, in teaching of him needeleſſe toys.

There might be much more ſpoken of helpes and corrections in managing, but because they are proper to Iades, or elſe to horſes that are euill taught, I omit them: for if your horſe be ſuch as he ought, & your ſelfe temperate and diſcreete (otherwiſe I wiſh you not to profeſſe your ſelfe a Horſeman) you ſhall heerein finde ſufficient.

Cariere.

After your Horſe is perfect in ſuch leſſons as haue beene formerlye remembred, and growen to his full and perfect ſtrength, hauing learned al his leſſons without ſwift gallop, and therein ſo ready as may be wiſhed, then beginne with him with a ſhort Cariere

Cariere, in a faire sandie way, & with a liuely voice put him forward, forcing him to runne swiftlye, roundly, & smothely, with a steady head, and lightly to stop him selfe on his buttocks; then turne him on the left hand, & softly pace him to the other end of the Cariere path, and there stop him and turne him againe on the right hand, and so leaue. And as this passing a cariere or swift gallop, must neuer bee done or taught, vntill hee be moste perfect in all the lessons, so must it be done verie sparingly, as once or twice in a month at the moste, so shall hee doe all things with admiration, and of long continuance.

CHAP. 54.

Bound and Leape.



Some haue a desire to haue their Horses to bound, leape and yarke, and because I know it would be most exactly done, which cannot bee but by the best spirited Horses, tending altogether to their destruction, and a matter rather of delight, then good vse, I leaue it to the disposition of the owner, wishing much rather to haue it omitted then practised, vnlesse there were more plentie of Horses that are meete for the same.

CHAP. 55

of the Capriole and Coruetti.

He difference betwixt these two is, that the Capriole or Goates leap is alwaies in going forward, and the Coruetti still in one place: these are to be learned & taught by one order, but neither of them shall euer be well learned and exactly done, vnlesse your horse be very perfect to stoppe, which is by much bending the elbough of the hinder houghes or heeles of the horse: now the Coruetti may in some sort resemble the dauncing of the Beare at a stake; for when he daunceth and praunceth vp and downe in one place, lifting his forefeete euen and iust together, seeming to turne if he might be suffred, that is properly the coruett, the which is neuer well done, vnlesse he bee iust and steadie of head, and body, bowing the hammes of his hinder legs, as if hee would sitt or slide on his buttocks. And the Capriole is in the same manner yet still going forward, seeming as though he wold yark behinde by aduancing his rump, but doth not: and as hee doth it forward, so will he doe it backward and side-long.

Now you are not to teach your horse either of these, vntil he be absolutely perfect in those former lessons before mentioned, because these lessons before mentioned, because these lessons are only learned by stopping & aduancing, the which if he haue once perfectly & long practised, then trot him for diuers daies vpon some hanging ground: & vpon the

knole

knole of the hill on the same ground, make him to aduance twice together, the which he will very quickly do; then help him with the sound of your lips, to trot two paces farther, and there to stop and aduance twice together at the end of the two paces all the length of a hanging hill downeward, remembering euermore to cherish him when he doth well, and to giue breath, that all his doings may be done with delight, otherwise he will neuer do it worthy commendations; and by this vsing of him, you shall haue him vvithin a little time at euery time that he stoppeth & aduanceth, if you helpe him vvith your vvord in saying *hup*, and vvith your rod by striking him vpon the forepart of his shoulder; and in his vvell dooing thereof make mnch of him, he vvill go from stop to stop, aduancing both forefeet and hinder loynes vvith time & measure so oft as you vvill, and in such iust, euen and staide manner, as vvill be very delightfull ro beholde,

Novv because I vvould not haue you begin any lesson, but by the direction of a perfect schoolemaster, and in that course ro continue, so must you endeavour your selfe to knowv the reason of all your doings, and therefore be sure to be alwaies present at the excercises of the most skilfull Horsesmen, and as *Salomon* saith, let your foote tread often vppon their threshold, read the best writers, and when you are able to iudge truly, and to make difference betwixt good and bad, make asmuch practise as you may, and then neuer doubt to become a perfect Horseman, and be able to teach your Horse whatsoever is fit for a Horse to doe, and a man to knowe.

And

And if I should now discribe the forme and fashion of all manner of bitts, I thinke it needelesse, for two respects: First for that *Laurentius Rufus*, in his booke written in latten, intituled with the Greeke word *Hypopatria*, signifying the medicine or cures for Horses, as also Maister *Blundenile* in his booke, & diuers others haue verie painefullye performed the same. When you shall knowe the perfect shape of good Horses, and the perfection of the true knowledge of their nature, in this treatise most plainly described, you wil acknowledge the multitude & variety of bits, not to be of any vse, & besides, hauing diuers good Bit-makers within this kingdome, who can exactly make as many perfect bits as art can require, I haue thought fit heere to rest, and not to make volumes of needles matter.

Nulla placidior quies nisi quam ratio composuit.

Gentle Reader, thou seest how briefly I haue entreated of the Art of riding, and yet I doubt not but sufficient to the vnderstanding Reader, And much better then tediousnes to a young Scholler: But whosoever he be that desireth to be a perfect rider, and a good Horseman, must labour and studie to attaine the true knowledge of nature, because nature & Art are ioyned pattenntees with practise, without which it is impossible to attaine to perfection in either, so must hee also abandon the studie and practise of apish toies, and violent helps: I knowe, *Non omnis fert omnia tellus*. Euerie ground is not fitte for euerie seede, nor euerie man for euerie action, nor euerie Horse for the saddle: sand dooth not
make

make good cables, neither hempe good mortar. Let me without offence put you in minde of that famous and worthy ryder M. *Fredericke Grison*, and others whose workes of ryding (if without affection) they be read and digested, there will appeare therein a perfect picture of ignorance; in the true knowledge of naturall causes, or at least the rejecting of the force thereof, which no doubt caused him and them to publish so many needeles, forced, fond, and friuolous helpes for the perfection of riding, and to set foorth in number Fifty seuerall formes and fashions of bits, thereby to perswade, that art can perfect the imperfections of Nature, wherein there is not any truth, more manifest, then his and their imperfection in true iudgement.

And yet who seeth not, that the Byas of mens consent hath drawne the same to be applauded and practised of all horsemen, in all nations, and beleeued as an Oracle from a deuine power. I do entertaine, & reuerently esteeme the most of his grounds and rules of riding, and account not any to haue written better; but to set foorth so many & infinite helpes and corrections, onely proper and peculier for Iades, whome all art, knowledge, and wisdom of man shall neuer perfect with continuance, cannot but manifest a weake iudgement, and palpable ignorance of nature; and therefore all must acknowledge, that euery man by nature, is the object of change. A tree, the fruite whereof is neuer ripe but in the latter season, his nature cannot easily be discerned whiles it is greene: you must see the bud, the

P


blossome,

blossome and the fruite, before you can iudge, *Idi-
dola la sera*, it is the euening must comend the day,
saith the *Italian*, and so must you cleanse and grinde
the corne before you can eat it, & then no doubt, shal
our vertue grounded vpon rules of reason, pursue &
effect that which our fate hath promised, *Inueniet vi-
am aut faciet*, she will either finde a way, or make one:
for God dooth nothing that concerneth vs without
vs, were it not then a Star of merrit for euery man
to giue his thoughts a stronger wing to flie, with
petition to our most sacred Soueraigne for the pla-
cing and planting within euery shire and county
of his kingdomes, a sufficient vnderstanding ryder?
But alas, who seeth not, that the best enterprise is
blasted in the blossome, by a sinister and scandalous
perswasion? and yet I am assured, *Facilius est errare na-
turam, quam dissimilem sui princeps possit rempublicam
formare*. And therefore I do wish the sentence of *Bru-
tus* deeply planted in the hearts of al Brittaines, *Vicit
amor patria, laudisque immensa cupido*: that one and all
did thirst in husbanding the honour of their coun-
try and their owne vertue: and withall, ad their in-
dustry to the inuocation of diuine assistance: so as
great Brittain may so flourish in Horsemanship, as
they may say to all Horsemen of other nations, as
Plato said to *Dionysius*, *Quid enim communicabit, Olla ad-
cacatum?* wherein can their earthen pipkin benefit
our brasen pot?

Quem sua culpa premet, deceptus omittet ueri.

*Auida est peri-
culi Virtus:*

*Short infallible rules to be obserued and practised by euerie
Horseman.*

- 1  Do not gallop your horse be-
fore he can stop well.
- 2 Do not runne him before hee
can stop in his gallop.
- 3 Do not swiftly gallop him be-
fore he can stop, aduance, and turne readily.
4. Doe not make him a runner before he bee sixe
or seauen yeres olde.
5. In all his dooinges, from the beginning to the
end, keepe his reine true, and his head steady, for it
is the foundation of all.
6. In the morning earely when hee is emptie, and
before he eate any thing, teach and exercise him e-
uerie morning once, vntil hee bee perfect, and after,
twice in a weeke is sufficient.
7. In all his teaching and exercise, doe it mode-
rately and temperately, and leaue him alwaies after
the well dooing of his lessons, both in breath, and
with a good mouth.
8. After he is perfect in his lessons, exercise him
not alwaies in one place, neither keepe your selfe to
a iust and certain instance of time, viz. neither more
nor lesse, neither longer or shorter.
9. In managing your horse, doe not gallopp him
swiftlye at the first, but with a soft pace, and seldome
with a gallop.

10. In correcting your horse for an error, correct him euen in the instance of the time that he erreth, and not otherwise, and when he doth wel be sure to make much of him.

11. In the time when your Horse is fit to run, that is, when he is of full strength, and in perfect breath and emptie, obserue in him five things: viz. that he

This must be after, &
when he is perfect in all
his lessons, and in greatest
perfection of
strength, for before that
time it doth,

1. Gather roundly.

2. Go smoothly.

3. Beare his head steadily.

4. Runne swiftly, and

5. Stop lightly.

1. Distemper hand and
mouth.

2. Diminisheth strength.

3. Maketh him over-
reach.

4. Faint-hearted & yeel-
ding.

5. Performeth all things
disgracefully.

12. In all his teaching and exercise:

1. Begin softly.

2. Go forward more speedily.

3. Performe the last courageously.

13. Lastly exercise and performe all your actions with an vpright body, your stirrups short, and keepe your legs and your seate gracefully, and comely, and do all without feare or perturbation of minde.

Imperia dura, tolle, quid vitus erit.

CHAP. 57.

*The causes of sicknesse and death: in the true knowledge
whereof consisteth their preservation.*



When I had learned the double consideration of nature. First in the incorrupt state and puritie of creation. Secondlye in the degenerated condition of corruption, I could not finde the least iarre and disagreement in the primarie nature of Horses, though compounded of the contrarie natures of the foure elements: but as an vndefiled nature tempered by proportion, without the least discord, but after mans pride had broached the deuils suggestion by the taste of the forbidden fruite, then appeared the Rebellion of the elements in all creatures, since which time there is not found a difference of any other cause of their diseases. But to leaue the testimonies of long experience, let vs proceede to shew the truth heereof more particular, & to know that the first cause of naturall diseases and death of all horses is contrarietie of the elements in the compound: for all corruption presupposing alteration, which is onely betwixt, and by meanes of contrarie qualities, contrarietie of the inherent qualities (beeing the onely cause of alteration) is also cause of the compound corruption: for our experience telleth vs, that those things wherein are left disagreement, are of longest continuance, &

so the inherence of contrariety, one speciall cause of the horses dissolution; the reason is, for that their bodies consisting of the euer-iarring elements, Fire Ayre, Water and earth, haue alwaies an vnresistable home-bred cause of dissolution.

Wherein
health of hor-
ses consisteth.

For by consent of Philosophers, and reason it selfe setteth downe (as an vndeniable truth) that safetie from diseases, & the life of horses, & the chief maintenance therof (consisteth principally) if not wholly, in the due and iust proportionall temperature of the foure first qualities, heate, colde, drynesse & moisture, and til their disproportion there is no danger of sicknesse or anye growing death: for sicknesse cannot bee defined other then the disproportion of those foure qualities, whereby the part whereunto the same is incident, is disabled to performe his naturall function, so as the disproportion of the foure first qualities, & their swaruing from their iust temperature, is the cause of the horses dissolution, whereby in euerie horse we see a declining from his ingrafted Nature, which increaseth according as his age altereth, and therefore his dissolution cannot bee auoided: but Nature, like a kinde mother is neuer wanting to the necessities of her offspring, and therefore hath bestowed on the horse a facultie to restore that disabled part of sicknesse through the assimilation of nourishment applyed thereunto, least there should follow a suddaine destruction, against which I doubt may bee propounded, viz.

What is sick-
nes.

The cause of
their dissolu-
tion.

Question:

If there may bee restitution of the part disabled whence commerh death the end of Nature?

To

To which I answer, that the impurity of that supply, for the restoring of that outward part, by degrees tainteth that perfection of the restitution, and by a continuall mixture, at length corrupteth it, for as in the mingling of water with wine, the greater the infusion of water is, the more is the infeebling of the wines force, till at length it be cleane oppressed and extinguished; so is it in the case of restitution of health, wherein though at first the naturall meanes retaine their puritie and naturall qualitie, yet at length by the continuall mixture, there followeth a totall and perfect corruption of the integritie, for if by the restorative facultie, there could be a perfecte supply of that which was lost, the Horse might for any impediment in nature bee preserved in perpetuall health, for as the mediocrity and puritie of oyle, dooth preserve the light of the Lampe, so too much thereof, or a little water being contrary in qualitie, dooth quench the same; even so, if the faculty that doth restore the disabled parte of the Horse, be either too much or any way impure, it dooth little availe to perfect restitution to the disabled part: and although the same be pure, yet shall it taint the perfection of restitution, and in the end by a continuall languishing, be cleane consumed by a home-bred enemy, where by little and little it spoyleth him of perfection of restitution. Against which, it may be also replied, that notwithstanding the imperfection of restitution, yet there maie be an endurance, and per-

The reasons

perpetuall preservation of the species or kinde of horse, because they haue a facultie of procreation, to propagate their kinde, that though euerie horse of necessitie must dye, yet may he leaue another of his owne kinde, of as great perfection behinde him, wherby there might be a continuall and euerlasting succession.

Answer.

To this I answer, that if a corruption be graunted in the particuler, it followeth (a rule in reason) to graunt it in the species, for the species being a thing existent onely in imagination, not hauing any euill being, but as it is conceiued of in the particulars, the like must be concluded of in the general: but to shew it by a demonstratiue proceeding, let vs obserue the like course of the decay in the species, as there is in the indiuidium: for as the facultie of restitution is to the particular, so is generation to the species, in case of preservatiō; for as the restitution of the part disabled, the supply is not so pure as that which was lost; the particulars decaying by little & little, are at last consumed, euen so by procreatiō the maintenāce of the species, and the puritie of the part disabled, being by degrees and by time diminished, at length there followeth euen of necessitie an absolute corruption; by reason that the particulars, whose function the generation is, being by continuance of outward nourishment corrupted; the seede, the matter, and meanes of propagation cannot but be tainted with like corruption: and this is a chiefe reason why Horses are not so health-full, but of lesse continuance then they were in the first creation, like as the diuision of any thing finite, that by often detraction,

though

Note.

The reason why Horses are not of so long continuance as in former time.

though but of little quantitie, the whole becometh at length vncapable of diuifion, fo by continual wafting of the kinde, there followeth at length euen of neceffitie a totall and inuincible extinguifhing: from whence I conclude, that it is vnpoftible for horfes to be of fuch perfection of excellencie, as in their primarie creation, or to laft and continue without difeafes and death, hauing inwardly in their nature, fufficient and vnpreuentable caufes of diffolution.

Hauing thus euidentced the truth of thefe two pofitions of difeafes and death, and that there is a time of endurance vnto euerie particular horfe, and vnto the whole kinde; and learning by experience (the naturall and true mother of knowledge) that among the particulars there are differences in nature of difeafes and death, both in length and shortneffe of time in continuance, it remaineth that I fet down the caufes of this naturall difference, which cannot be done, other then by propounding the receiued caufes of the length and shortneffe thereof, according as they are more or leffe in the Horfe: and fo iudge of the effects.

CHAP. 58.

The causes of long life.

It is euident, that all Horses that were neereſt vnto the beginning, were clearer & leſſe tainted with corruption, & therefore in this laſt age of the world, they are in a more extreame degree of corruption, by reaſon of that frequent alteration in the elements, when euery mutation addeth ſomething to the begun impuritie.

Now touching the cauſes of long life, I wil briefly diſcotomiſe them, becauſe they are either

Inward,

or

Outward.

The inward cauſes are ei-	} Arte.
ther naturally engrafted or	
obtained by	
	} Industrie, and
	} Wiſdome.

Now that which is naturall, is of neceſſity in the good temperature & proportionate mixture of the foure firſt qualities in the body. For heate that is vnproportionate to the quantitie of moiſture, rather haſtneſh death, by the too ſpeedy conſumption of his moiſte foode, then any way prolongeth life.

So alſo too great cold that ouerſwayeth the quantitie and vertue of naturall heate, ſhortneſh life: and ſo likewiſe it may be ſaid of the exceſſe of the other two contrarie qualities, moiſture and drought: for

too much moisture oppresseth the naturall heate; as we see greene wood quench an vnequall quantitie of fire: so that the good and iust proportion of temperate mixture are true causes of long life, for all mixture of superfluities is against these three:

1. Nature.
2. Enemie to good digestion.
3. And sound Nutrition.

The first cause

Now if it be demaunded what this iust proportion is, and when they are truely tempered, so as may be best auailable for long life? the answer is, that heate and moisture are then well proportioned when neither the moisture with his too greate quantitie, deuoureth the heate, nor the ouer-much heat too suddenly consumeth and eateth vp the moisture: yet must the heate haue a kinde of dominion ouer the moisture, else it cannot bee able to nourish the body. For in nutrition, the thing nourished by reason of the instrument ordained for that purpose, must actually work vpon that wherby it is nourished: & because that euerie agent must be proportioned vnto the patient in the equalitie of excessse, therefore must the heate, being the vegetatiue foules actiue instrument of Nutrition, haue dominion ouer the moisture, the subiect matter of that facultie.

Temperature is a firme and standing habit of the body.

The second cause of long life, is the moderation of their naturall appetite of eating, being auailable, either in excessse to kill, or in moderation to saue, by which moderation, the horse shal daily repaire the decay of his humidity by supply

The second cause

supply of moderate nourishment, and neuer over-whelme his heat with aboundance of moisture, neither mingle his radicall moisture with too much superfluous impurities; for the extreames are dangerous, both excesse & defect: to much eating, hindering good digestion, and ingendering crudities; & to little eating, giuing occasion of the heats too suddaine preuailing ouer the moisture, both which are friends to sicknes and death.

Note.

The third
cause:

The third cause of long life is moderate labour, a thing very auailable to digestion, dispersing the nourishment into the parts of the bodie; and as a bellows to kindle and reuiue their natural heat: for ouermuch rest, by excesse of humors, cooleth the bodie. And as the elementish fires which wee vse, vnlesse it be sometime blowne and fed as it were with aire (which in naturall qualitie is moist) is extinguished, so their naturall heat without moderate labour and excercise, is after a sort cast a sleepe, or rather benumbed: whence proceedeth that other daughter of dulnes (collection of excrementall superfluities) their heat not being able to digest their receiued nourishment; and thence commeth their many corruptions, and sincke of vnnatural humors, as we see standing water soonest putrifie and gather filth. And therefore beware to trauell Horses before they haue thoroughly digested their meat, for thereby they clog their stomackes, and make them vnfit after concoction, and withall fill their bodies with ouer rawe humors, which by excercise are dispersed thorough the veines, into all the partes of the bodie. And therefore neither too much labour,
neither

neither to vehement nor yet continual, for these by consuming of the spirits, are like hurtfull; neither too little, for continued rest and idlenes engender putrifaction.

The fourth cause of long life, is moderate vse of sleepe and waking, for they are the maintenance of life in their mediocritie, and both hurtful if beyond measure; for the immoderat watching wasteth the spirits, and consumeth the vitall iuice; causes leannes, hindereth the operation of the sence, and dryeth the marrowe & the braine, and the moderate sleepe hindereth health, dulleth the naturall heate, and consumeth the moisture: and sleepe is but a vapour ascending from the stomacke to the braine, which benummeth the braine for a time, and keepeth the bodie sencelesse, and the sooner and more prouoked by full feeding.

The fift cause of long life, is to keep a Horse from excessiue spending himselfe vpon Mares, for it is deaths best harbinger, for it wasteth the spirits, weakeneth the stomacke, and dryeth vp the braine and marrowe, and therefore the reason why a Mule, being a mixt creature, begotten betwixt a Horse and an Asse, is longer liued then either of them, is for that his iusting in that kinde is but once onely in the whole course of his life.

The sixt cause of long life, is moderate riding in long iournies, for by the immoderat emission of heat into the outward parts of the body, it kindleth the fire of cholor, which being vehement, is an horror vnto nature, and inflameth the blood, so as if the Horse at that instance be not very empty and cleane,

in

in the body, the blood and humors being mingled together, are through the violence thereof, dispersed into all the parts of the bodie, and then a sudden colde taken vpon it (which seldome escapeth) the same dooth presently putrifie the blood, and congealeth it to the ineuitable danger of the Horse.

The seuenth
cause:

The seauenth cause is wholesomnesse of ayre, and soile, cleanekeeping, the stable sweete; cleane, olde and dry meat: when he is in the stable, dressing him in some shed out of the stable, that the filth of his bodie do not come neere his manger, neither stinking litter lying vnder the manger, continually fuming vp to his head, neither euill fauour neere to the stable.

The eight
cause.

The eight cause is, not to trauell or labour a Horse that is taken from grasse, vntill he be purged and clenfed from his superfluous humors, which he hath gathered at grasse in the time of his rest and full feeding, the which being many, by his trauell and heat, will by the veynes be dispersed into all the parts of the bodie, which afterwards cannot be taken away without great perrill; and when hee is made cleane, he will draw his breath long, and be cleane and empty betwixt his lawes, without any impostumation, knob, or kinnell.

The ninth
cause:

The ninth cause is, to keepe the Horse whiles hee feedeth in the stable, from all rawe and greene meat, the mother of many vnnatural humors, and the nurse of many inward diseases, proceeding from the abondance thereof, and the corruption of blood.

Th

The tenth cause is, to keepe the Horse from eating and drinking, whiles he is hotte, for that weakeneth the hearte and spirits, hindereth appetite, and maketh digestion vnperfect, and often times present death.

The tenth
cause.

The eleuenth cause is neither to wash nor walke him after trauell and labour, but to set him in the stable, warme clothed and painefully rubbed and dried, and if necessitie inforce, to wash his legs with beere and butter, or dish water, or beefe broth made warme, and clense, cleere, and rub them thoroughly, both cleane and dry, and litter him with plenty of sweete strawe, and if he haue not drunke in the time of his trauell, then when he is colde, and has well eaten, giue him warme water to drinke vvith a little Malte, Meale, or Bran.

The eleuenth
cause.

The twelfth & last cause of long life, is, to put often times into his prouender, the powder of Anniseeds, Licorish, Fenegricke, Turmericke, Bay-berries, the powder of brimstone, white Lillie rootes small chopped, Ennula campana rootes small chopped, or the povvder thereof, Rootes of Polipodium of the oke small chopped, or the povvder thereof, Saue small cut, Marshe vvoorme-vvood small cut, or the povvder thereof, Garlicke small chopped, Tobacco smal chopped, Hearb of grace smal chopped, Isop, Horehovuud, and Coltesfoote smal chopped, or some of them, vvich vvill keepe him sound and perfect from all inward diseases.

The twelfth
cause.

Thus hauing briefly set dovvne the inward causes of long life, wherout you may deduce the cōtraries, sicke-

sicknes and short life, for such is the disposition of Horses, and of all creatures bodies, that by the continuall combat and enterchangeable dominion of the euer-iarring elements, they often change their primary constitution, so that if there were no cause of transmutation, which notwithstanding are many and manifolde, yet hauing that home-bred cause within them, that would in time alter their temperature; for we see, the same bodies in youth and old age, diuersly tempered euen by the variation of their originall constitution, and the infallible cause of their diuersitie and difference, although many times not the onely cause, but that onely which proceedeth from the inward-ingendred cause of destruction, thorough some accidental, immoderate contingent or vnnaturall action, which sometime happeneth in their full strength and perfection, for that which is onely naturall, neuer passeth from one extreame vnto another, but by the meane.

*Aristotle in
his tripartite
diuision of a-
ges.*

And although experience (the naturall and true mother of knowledge) & time, the mother of truth, who euermore bringeth her owne daughter to perfection, approoue the contrariety of the inherent qualities of heat, colde, drynes, & moisture, the onely causes of inuward diseases, and the continuance, and vnperceiueable lingering thereof, the principle cause of their vntimely death; knowing a successiue impairing alwaies, importeth a small dissolution, so that the preuention of the extremity, and suppressing the dominion of the contraries, there is not so much as an apparance of their perpetuities: yet vwho is he that seeth his Horses enioy but a small

finall perfection of health, doth not possesse himselfe with the forgetfulnesse thereof, and of their mortallitie? whence you see how farre they wrong their fences, and themselues from iudgement, standing stil to beholde the execution of doubtfull issues, neuer remembring that as from the firmeſt friendshippes, doespring the greatest enmities, so from soundest health the deadliest maladies. Therefore *qui causam rei praestat*, is *remprestare videtur*, he that preuenteth the cause of sicknesse, preuenteth the sicknes it selfe: & it is not better, *occurrere malo quam postea remedium querere*, to preuent the disease, then afterwarde to seeke remedie for the disease, but how a perfect order and stability should consist in these disioyned subiectes, vnlesse the origionall causes thereof had bene formerly expressed, (without begetting error the childe of confusion) extendeth beyond the limits of vnderstanding. It therefore remaineth how to cure those horses that haue inward diseases, and afterwards the outward diseases.

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Chap. 59



*The meanes to helpe and preserue horses from the
inward diseases.*



Here are foure waies or meanes to preserue and keepe horses from their inward diseases, viz. purging, sweating letting blood, and vomiting, whereof in order.

First of purging, which may bee saide two-folde, outward & inward: the time of purging or clensing, the outward parts must be presently after the taking of the horse from Grasse into the stable, which euer wold be at or before the feast of Saint Bartholmew, by reason of the great moistnes and colde that then vsually happen, & to be taken vp very gently for fear of heating of him, least his humors thereby should be dissolued by the veines and Arteries into euerie part of the body: and that euery horse at such times are ful of humors, appeareth in the best spirited horses, if you then perceiue their actions, how lubburish and heauily they performe the same at such times.

The manner of purging or clearing the ourward parts of the bodye, would bee in this manner: First, sheare his eares, and a little place behinde for the head-stall to lye flat and euen. Then take Sope, and annoint his head and iawes therewith, and then take warm Buck-lie, and wash and clense the same in euerie part so cleane as is possible from all sweate and scurffe

scurffe, and presently rubbe his head and euerie part with cleane linnen cloathes, and after with wollen cloathes verie drie: then put on his head a double whood or beggin made of purpose to keepe all the parts of his head verie warme: Then if it bee a faire warme day, in the Sunne, in like maner, wash, purge and clense all his body and euerie part thereof, especially his maine, taile and cods: then rubbe him and cleare him verie dry, and cloath him, and stufte him verie warme, and giue him plenty of sweet & cleane litter: Then annoint all his hooves, (hauing first washed them and made them dry with this oyntment: Take of Turpentine and sheepe suet, halfe a pound of vnwrought waxe: a quarterne of Allom; of Saller Oyle, halfe a pinte: of Tarre a quarter of a pinte: boile them ll together vntill they be well incorporated, & keepe it in a pot, and euerie day (his feet being clean) annoint his hooves therewith: neither let him goe at grasse (if he be a horse of worth) aboue one moneth in the yeare, at any time after.

The manner of purging or clensing the inner parts of the horse, (must euermore be done before hee be laboured or exercised) in this manner. *viz.* First, annoint your hand with sope, and thrust your arme into his fundament, and rake out al the dung, and then giue him this glister: take of Malloes, three handfuls: Marsh mallowe rootes, two handfuls bruised: Violet leaues, two handfuls: Flaxe-seed, three spoonefuls: and a good quantitie of the white Lilly rootes: and boyle them together in a Gallon of faire water to a Wine quart: straine it: and put thereto of Seene one Ounce, let it steepe in the lye our

A moste excellent Glister to be giuen within a day or two after the horse is taken siō grasse.

three hovvers ouer embers, then put to it of Sallet-oyle, halfe a pinte, and being blood vvarme, giue it him in a glister, and make him keepe it so long as you may, and this vvould be done three or foure daies before the full or nevv moone.

The next day after he hath taken the saide glister, giue him early in the morning this drinke, viz.

Take a quart of the strongest and best ale vvorte, a quarter of a pinte of honny, and six penny vvorth of the best treacle, vvell mixed and brued together, and keepe him meatles after, six houres, and let him not drinke any colde vvater but a mashe, and eate svveet vvheat stravve, and olde cleane svveet oates.

The next day after he hath taken the saide drinke, giue him earely in the morning this drinke, viz.

Take a pinte of the best vvwhite vvine, vvherein hath bene steeped all night an ounce of Senec, straine it and put into it one ounce of the best Aloes beaten into povvder, halfe an ounce of Agaricke, and a spoonefull of the povvder of Licorish, vvarme them a little on the fire, and brevve them vvell together, and then giue it the Horse, ride him gently or vvake him a quarter of an houre, set him into the stable very warme clothed, let no aire come to him, and let him neither eate nor drinke 6 houres after, and at night giue him a warme mashe, svveete vvheat stravve, olde cleane svveete oates, and plenty of litter.

The next day (if the signe be good) let him blood, if the blood be very bad, take from him tvvo quarts, if indifferent, but one quart; keepe him verie vvarme and with vvarme mashes, in vvwhich mashes
(if

(if poſſibly he will take it) put the powder of brimſtone, Fenegreke, Turmericke, and of *Enula campana*, of each one ſpoonefull.

The next day after (if the weather be faire) ride him very gently a mile, and ſo backe againe, and at his comming home, preſentlye haue him into the Stable, and cloath him ſo warme, as hee may ſweate, but not violentlye: and ſo faile not to ride him when hee is faſting euerie day moderately, a mile or two, vppon ſome pleaſant ground, and euerie day to ſweate a little for fixe daies, and keepe him warme, and with warme water, and the Stable cloſe when he is in it.

Hetherto you haue heard how to cleare him outwardly by waſhing, and inwardlye by purging, bleeding, and ſweating: and for vomiting take a great roote or two of *Polipodium* of the Oake cleane ſcraped, and laide all night in ſteepe in Spike oyle, tyed faſt to his bitte, and euerie morning faſting let him bee ridden vvith it, and if hee haue anye colde or filth in his ſtomacke, it will force him to cough, and reare it from the ſtomacke; and by this means you ſhal be ſure to clenſe & refine his blood, to exhaust his watriſh humors, and to make his inner parts cleane, ſo as with temperate order before preſcribed, you ſhall bee ſure to keepe him long, a ſound, perfect and ſeruiceable Horſe.

Now becauſe the Liuer being the fountaine of blood, & the Lungs the bellowes of breath, & yet not vnlike a ſtanding poole, which continually gathereth corruption, the which being corrupted or ſtopped, ſpeedilye deſtroyeth the ſubie&t; I will ſet

downe excellent meanes to preserue both the one
& other in perfection, otherwise hee wilbe but as
a filthye vessell which is seldome clenfed.

CHAP. 60.

*To refine the blood, and preserue the Liuer from
infection.*



Ake a root of polipodium of the Oake
made verie cleane, cut it into small
peeces, a handfull of Liuer-wort, cut
in small peeces, & six pence weight
of Ruebarbe cut small, and euerie
morning for three or foure daies in a month,
giue it the horse in his prouander, verie carelye, two
or three houres before his watering, and once in
halfe a yeare make triall of his blood how
pure it is, & accordinglye minister
helpe if need be.

CHAP. 61.

*A most soueraigne drinke to preserue his lungs
cleere, the most excellling knowledge in
Horseman or Farrier.*



TAke the Tartar of white wine lees, which is alwaies at the Apothecaries (which is no other then the lees of white wine dried to powder) one ounce and a halfe, of Isop two handfuls, of Coltesfoote two handfulls, of Horehownd one handful, of Ennula campana roots one ounce, foure Licorish stickes brused, Anniseed one ounce, red Sugar candy foure ounces, boyle them all in a quarte of ale, and when it is halfe boyled, put to it of Isop water twice distilled one pinte, of Coltesfoote watertwice distilled one pinte, boile them againe, then straine it and giue it him verie warme to drinke.

The charge heereof is small, you may make what quantity you will, by doubling or trebling the simples. If you haue a delicate Horse and haue cleared him & dieted him, as I haue prescribed, then euery morning that you will hunt him, or excercise him, giue him fasting a pinte heereof, and so continue him vntil you finde him cleane, & in perfect breath, and then the moderate excercise of him wilbe sufficient to keepe him cleane.

The reasons why the Horse should be thus cleansed and cleared after long rest and full feeding, are, First the pores of all the skinne being opened, the Horse will easily sweate, and thereby cleere the body from the vnperfect moisture.

Secondly, it maketh the whole body to receiue Ayre, (which of it selfe is naturally moiste) to helpe to coole the burning & violent heate of the heart, and of the other members, when the Horse doth labour, as appeareth by the office of the lungs, which as a paire of bellowes dooth continuallye drawe fresh Ayre vnto the same, filling all the emptie corners with moistnes, and therefore the Lungs, most principally ought to be kept cleere, to draw breath to coole the same, and that is the reason why Horses are broken winded, because the lungs are vnperfect to doe their office: and likewise the reason why broken winded Horses when they are kept at drie meate, doe drawe their breath much more shorter, and with more violence then when they goe to Grasse, because grasse is naturally colde and moist, and thereby his heart being more colde, the Horse draweth his breath more at length: but if the Horse be cleare, emptie, and sound in the body, then doth he alwaies draw his breath alike, and so doth euery other creature also, from which ground of reason, three things may be collected & obserued. The first is, that the horse head bee kept verie cleare from all obstructions, (the which euermore commeth by colde) which greatlie hindereth drawing breath into the body: Secondly that the skinne of the Horse be kept cleare and open to draw breath, at the pores
of

of the skinne into the body. Thirdlye, that *Canales Pulmonis*, the pipes or Canes of the Lungs, bee not opilated or stopped throgh viscosus fleame or tough humors like bird-lime, or with impostumation in the pipes, and so become putrified: euerie of which with continuance thereof, will destroy the horse: & there is no truth more apparant then that the causes of all these inward corruptions and infirmities proceede onely from great rest, full and foule feeding, and the distemperatures of heate and colde; & that by the taking away of these causes, such effects cannot follow: so as you see the preservation of health and long life, is the moderate and temperate labour and exercise, the spare, cleane and sweete foode, as hath bene formerly expressed.

CHAP. 62.

Certaine rules to be obserued by such as shall either trauell or exercise their horses.



First, when your Horse is lustie and pleasant, and cleere in bodye, then is he fit for labour or any exercise, but if he be sad, heauie or deiected in countenance, although hee bee cleare, doe not labour him vntill you haue found the cause, and remooued it.

2. Secondly let not your horse eate any thing by two or three houres before you trauell him, & then not

not much, vntill you come to your lodging; for bayting at noone is naught and hurtfull, except you rest 4. or 5. houres, so as he may not trauell vpon a full stomacke, and let his baite be small, & be sure he neuer weare a rusty or Bit Snaffle for feare of the canker.

Thirdly, let your trauel be moderate (except necessity (which cannot be limited) enforce you, & come to your lodging long before night, so as your horse may neither eat nor drinke vntill he be very cold: & if it be in winter time, be sure to cloath & couer his head & breast very warme after trauel; & euery morning either squirt a little vinegar into his nostrils, or els rub them with oile de bay, with a cloth nointed therewith fastned to the end of a sticke, & thrust vp and downe his nostrils, to purge his head.

Fourthly, neither wash nor walke your Horse (especially in the winter time) for when he is very hot, to walke him in the colde aire, reason telleth you, that it is not sufficient to keep him in moderat heat: and to wash him, it is a preparatiue to a speedy end, or the least that may befall, to bring him to some dangerous disease: And to confirme the truth heerein, I affirme, and will by good and propable demonstration of truth make it manifest, that there is no dangerous disease incident to Horse, but the same proceedeth from the cause of heat or colde, and none more dangerous then this: neither can any Horseman or vnderstanding Farrier truely instance vnto me any particular disease to the contrary; and to all young Horses the common messengers of death.

Fiftly, when you trauell, alight often from your Horfe (if cause of necessitie enforce not the contrary) and lead your Horfe to some place of grasse, straw, or brakes, and there staye, and vvhistle, vntill your Horfe pisse, vvhich by little custome he will vsually doe, for the long retention of his vvater, is many waies hurtfull, and (except it be in such places) he is most vnnvilling to pisse, because the sprinckling thereof vvill scalde his legges.

Sixtly, if your Horfe be very hot, let him not drinke colde vvater, but rather at some house and village giue him a quart of good beere, or a pinte of vvine, and if you doe vvater him by the vvay, let him not drinke vntill he haue vvashed his mouth, vvhich is done vvhen he thrusteth his head into the vvater, presently pull vp his head, vvhich vvill clense his mouth, and let him drinke but little, although there be necessitie, and let it be fve or fixe miles from your Inne, and then ride him so as he may still keepe the same heate he vvvas in vvhen he did drinke, and vvhen you come to your Inne, dresse him cleane from svveate, and keepe him verie vvvarme, and let him not eat vntill he be colde, and let it be giuen him by little and little at a time, and after drinke if neede be.

Seauenthy, after his laboure, if you can hane a conuenient place, let him vvallowe himselfe, for it dooth exceedingly comfort him, and giueth delight to his whole bodie.

Eightly,

Eightly, if he happen to fall sicke in your trauell (which commeth commonly either by eating or drinking too much at one time) by any accidental meanes, the which being sudden, may be doubtfull truly to iudge. Giue him a pinte of sacke or malmesey, a quarter of a pint of Aqua vite, with six penny worth of the best treacle, and a quarter of a pinte of the best sallet oyle, brew them well together, & giue him a draught, and then take a new laid egge, & pul out his tongue, bruse the shel, and thrust it into his throate, and then let goe his tougue: then giue him another draught, and after that another egge in the same manner; and after all the saide drinke, then let him blood in the pallate of his mouth, and then rub it well with salte, and put on his bridle, stop him, and clothe him, head and body with clothes, and giue him litter enough and feare him not, but if you cannot haue sacke, or wine, nor treacle, giue him halfe a pinte of Aqua-vite, or any other comfortable vvater, and tvvo egges in forme aforesaide, to comfort his hearte, which is the Chariot of his life.

Ninthly, at the night giue him a good comfortable mashe if he will eate it, and cleane sweet pro-uender, such as he vvill eate; bath all his legges with butter & beere, clense his feete and stop them with cow-düg, & after he is sufficiētly fed, giue him plenty of sweet litter, and then suffer no man to come into the stable, and shut all the vvindowves & dores, so as it may be very darke, and early in the morning let him be thoroughly dressed & rubbed, and before you ryde, tvvo houres, let him eate halfe a pecke of
olde

old sweete Oates, with a pinte of the strongest Ale, Beere, Malmesey or White-wine, for his breakefast.

Tenthly, if that your Horſe be young that you do trauell vpon, (which is the ouerthrowe of al fine mettell Horſes, when you come home and may reſt, then let him blood, and if you finde his blood hot and darke coloured, ſpare not to let him bleed vntill there come perfect blood, after for three or foure daies keepe him with good maſhes, and giue the purging drinke before mentioned, and with a pinte of white wine, one ounce of Alloes diſſolued into powder, halfe an ounce of Agaricke, and a ſpoonefull of the powder of licoriſh, made blood-warme, and well brewed together, and let him not drinke colde water for foure or ſiue dayes after, and in his prouender put the powder of Brimſtone, Ennula campana, and Polipodium of the oake, well mingled together, a good ſpoonefull at a time, two or three howers before his water, and he will remaine a moſt healthfull and ſound Horſe, if he be thus vſed vntill he be eight yeares olde, for then the chiefe danger is paſt.

Vita carniu meſt cordis Sanitas.

CHAP 63.

The order of curing Horses that are diseased, the causes thereof, the signes thereof, and the cure thereof.



Haue before shewed that the distemperature of the Elements, and of their qualities of heat, colde, drynesse, and moisture is sicknesse, and their continuance their death in all creatures, the which I pray you obserue as the onely causes thereof: and that all cures consist in the contraies, and that the safety and preservation of the creature: is in reducing them to a true, iust, and equall proportion of their temperature, the which being well imprinted in your vnderstanding, will remaine an euerliuing schoolemaster to direct you, to the perfection of al Horsemanship.

Ague or Fener in Horses.



He learned doe holde three generall kindes: First, when the vitall spirits are inflamed, wherein heate is predominant more then Nature requireth. Secondly, when the humors are distempered by heat. Thirdly, when the firme parts of the bodie are continually hot, so that the ague cometh either by excessiue heting the horse, & therupon a sudden cold, or by fulnes of bad bumors, which principally growe from full, foule, or rawe feeding, and great
rest

rest, and for that reason it taketh the horse either hot or colde: now he cannot be cured but by the contrary, *viz.* by spare feeding, cleane feeding, dry feeding, & moderate labour: & to this end, the cure must be ministred. But to be curious in the distinction (hauing sufficiently expressed the same in this tractat) I purpose not: it is sufficient to knowe that learning and practise acknowledge a horse to haue an ague as well as man, and to keepe due houres to make him shake and tremble as a man, & to knowe the same also, appereth by the inflammations from the heat of the stomacke, which scaldeth and maketh the tongue rawe.

CHAP. 65.

The Cure.



First, when you perceiue his dejected countenance, & that hee beginneth to tremble (or before,) enforce him into a heat, & giue him this purging drink: Take a quart of white wine, put therevnto one ounce of Alloes small beaten: of Agarick, halfe an ounce of licorish & Anniseeds half a dram: & a little hony: warme it a little on the fire, and then ride him vntil he be hot, & put him into a sweat: then haue him into the stable, let him stand on the bitt, cloath him, & stop his breast, head and bodye verie warme, so as hee may moderatelye sweate: let him haue plentie of litter, and so let him stand fise or fixe houres: then vncloathe him, and rubbe him perfectlye drye, and then cloathe him againe, but not so hot, and when hee is colde vnbit him,
and

and wash his tongue with Allome-water, vinegar, and sage, and giue him sweete wheat straw to eate, and a gallon of olde, syveete and cleane oates; and at night giue him a good mashe, and the next day after let him blood a quart, and if his blood be very thick, black, darke or yellowe, let him bleed two quarts, & afterwards keepe him warme from the Ayre for 4. or 5. dayes, and giue him warme vvater to drinke, and a little sallet oyle in it, if he vvill drinke it.

CHAP. 66.

For the same.



Et him blood in the necke and temple veins, and before or vvhen he be-
 ginneth to tremble, take three new
 laide egges, and six or seauen spoone-
 full of Aqua-vite, breake them & beat
 them together; giue it him and ride him vntill he
 svveate, then clothe him very warme, and make
 him svveate, and after he is rubbed dry and colde,
 giue him cleane foode as aforesaide, moderately,
 let him not drinke any colde vvater, but warme,
 vvherein hath bene boyled mallovvves, sorrell, and
 purslaine, of each three or foure handfuls, and keep
 him warme. *probatum.*

CHAP. 67.

*For the same.
For the same.*

Et him blood take of Germander



Et him blood, take of Germander
four ounces, of Gum Draganet, and
of Deade Roses, of each an ounce:
of Oyle Oliffe four ounces : of Ho-
ny four ounces : put them into a
quart of strong Ale, and giue it warme to the horse
to drinke, then ride him vntill hee sweate, and
cloath him and keepe him warme as aforesaide.

CHAP. 68.

Ache in the head.



He cause of this disease commeth ey-
ther of colde, taken after a great heate,
or of a rawe or vnperfect digestion of
stomack, proceeding principally from
full and foule feeding, and betwixt the
stomacke and the braine is such affinitie, as they doe
equally communicate their damages: the signes are
these, the hanging downe of his head, his eyes will
swell and runne of water, and will forsake his
meate.

R

Chap. 69

CHAP. 69.

The Cure.

Et him blood in the pallat of his mouth, and rub it with Salt to make it bleede well, then take a sticke with a linnen cloath fastned at the end thereof, well annointed with oyle of Bay, thrust it vp and dovvne his nostrils, therby to open and purge his head: also perfume him vvith the smoake of Garlick stalkes broken into smal peaces: also aire him with the smoke of Frankinsence, holding the same ina chafingdish vnder his Nostrils, with a great cloath cast ouer his head, and let it be done morning and euening: keepe him vvith spare dyet & moderate exercise, the which wil cleanse his stomack & make it so cleane & emptie, as his braine wil not be disquieted: afterwards let him bloud, & giue him good masches to drinke for two daies after and no colde water.

CHAP. 70

Of the sudden sicknes of a horse.

He cause is, for that the heart which is the chariot of his life wherein the soule of the horse liueth, wanting the vse of the veines and Arteries to carrie the vitall spirit of heate to all the parts of the body, to giue the horse feeling, & abilitie to operation, by reason of some obstruction of humors

humors or colde, which for want of heate cannot be diffolued, for that the nature of colde is to binde and conglutinate together, and to keepe them from their natural courfe, proceeding from fome violent exercife or immoderate feeding and reft, by reafon whereof there is great iarre & difcord amongft the qualities of the elements: the motion of the vitall fpirit, wherby the horfe liueth and mooueth, is imprifoned for that time, and fo feemeth taken as a dead horfe without action. The figne is the fudden deiection of his countenance.

CHAP. 71.

The cure.

LEt him blood on both fides the brest, next the heart, whereby the veines and Arteries being euacuated and emptied, they may begin to doe that office whereunto nature hath appointed them, and let him bleede the quantitie of two quarts: then giue him a comfortable drinke, to ftirre vp the vital fpirits to action, viz: take a quart of the beft sack, & burne it with Graines, Cloues and Sinamon, and a quarter of a pound of the beft Sugar, and burne it well together with halfe a pinte of Sallet Oyle, & foure penny worth of the beft Triacle, then ride him verie gently vntill hee beginne to fweat, and fo haue him into the Stable, keepe his head and heart verie warme, and cloath him & ftuffe his body with sweet ftaw, and keep the ftable close, and fo ler him stand 6. houres meatles, but beware you cloath him not too much, for the drinke vvill thoroughlye

warme him and make him sweate, let his drinke be warme water, wherein boyle Mallowes a handfull, water Cresses a handfull, of fennell and parslly seed, of each an ounce, and twice a day morning and evening, when he is most fasting, ride him gently a mile or two, let his meat be sweete wheat strawe, olde cleane dry oates, mingled with wheat, and sometime with olde pease, and sparingly giuen and often, but not much, vntill you see him waxe very hungry, and let him be well rubbed, and all his litter cleane and sweete.

CHAP. 72.

Staggers.



He cause of this disease, is for that as I haue formerly saide, the braine and the stomack are vnited and chained together with certaine sinewes, and thereby interchangeably communicate their dammages, so as when the stomacke is oppressed with grosse and tough humors, or some strong vapors, as when the Horse hath eaten some strong hearb, as the wilde parsenip or such like, by the strong vaporious spirits proceeding out of the stomack to the braine, opressing the same, as the strong vaporious spirit of wine, Aquavite, and such like doth the braine of man, he is dizzie and reeleth, as if he were drunke: and hereof I haue had often experience, but at the first the horse doth only reele, and stagger, as if his backe were swayed, and will eate his meat, but after he will forsake his meate and not be able to stande.

CHAP. 73.

The Cure.



Let him blood in the temple veines, *The Cure.*
 one handfull vnder the eyes, then take
 Garlicke, Hearbgrace, and a little
 Leauen and bay-salt, stamp them to-
 gether, and then put thereunto a lit-
 tle quantity of *Aqua-vita*, and put it into the Horſe
 eares; then take wooll and wet it in the medicine,
 and put it into his eares, and binde them close, and
 ſo let it remaine 24. houres, and waſh his tongue
 with vinegar and ſalte, let him not drinke any cold
 drinke, and once a day gently walked.

CHAP. 74.

For the ſame.



Take of bitter Almonds one ounce &
 a halfe: of Oxe gall two drams: of
 blacke Elebar ſtamped one halfe pen-
 ny worth: of Graines, of Caſtorum,
 of vinegar, of varniſh, 5. drams: ſeeth
 them together vntill the vinegar be conſumed, and
 ſtraine them and put it into his eares, as aforeſaid:
 but binde them with a woollen liſt, and not with a-
 ny cutting ſtring.

R 3

For

CHAP. 75.

For the same.

Et him blood, as afore saide, then with a knife make a hole of an inch long, ouerthwart his fore-head, hard vnder his fore-top, and raise the skin with a cornet, thrusting it vpward toward the head-stall a good handfull, and then taint it with turpentine and hogs grease molted together, and doe the like vpon the ridge of the rump, and remoue the taintes euerie day, and keepe him with warme water.

CHAP. 76.

*Crampe or conuulsion of sinewes.**The cause.*

He cause of this disease, is much fulnesse, or verie great emptinesse, great eating and feeding, much rest, lacke of moderate exercise, or by ouer-much bleeding, extream labour, or extream colde: that which hapneth of great fulnesse and rest commeth suddenly, that which commeth by emptinesse or penurie, commeth but by little and little.

The signe.

I haue seene a horse, his head, lawes and necke so stiffe, and starke, as he could not bow it any manner of way, nor the strength of men open his lawes or mouth without breaking them; his eyes hollowe in his head, and the fleshie parts thereof in the greates corners turned backward, and his tongue so benumbed,

med, as he could not eat, neither drinke, but by sucking of his drinke by little and little with his lips: and for my instructions, I did see the maner of his death. And the same came by full and foule feeding, and great rest, being exceeding fat when he died. I would willingly haue aduentured his cure, if many Smithes had not taken the same vpon them, neuer vnderstanding the cause, as his end manifested.

CHAP. 77.

The Cure.



Et him blood in greate measure, rake him behinde, and giue him the glister I prescribed before for a horse that is taken vp from grasse, rubbe him with two or three lustie strong men, and haue him into a verie warme roome, then take two quarts of strong Ale, and two pound of blacke sope, and boile them together vntill they looke as tarre, & annoint and rub all his body therewith, so as it may drinke in, then cloathe him, and stuffe head and necke, and all the partes of his bodye, to bring him to a greate sweate, and if it may bee giue him a pinte of white wine, and two ounces of Alloes, and halfe an ounce of Agaricke infused therein, beaten small, putting therein three spoonesfuls of the best clarified Hogs-grease: and if that cannot bee done, giue him euerie day a Glister, and keepe him with continuall rubbing, and in a warme roome, and giue him to drinke small Ale, wherein mallowes and licorish haue bene boyled, & let his dyet be spare, but sweet and good.

CHAP. 78.

Colde in the head.

The cause



He cause heereof commeth by some heate & standing stil, or hauing some colde ayre, piercing his head when he is hot, or by some humors congealed after long rest, and full feeding, wanting moderate exercise to expell the same. The signes are a continuall distilling rewme, waterish eies, or the short drawing breath at the Nostrilles, when the Canes and passages of breath are stopped.

The signe.

CHAP. 79.

The Cure.

The Cure.



Vt vpon his head a double whood, and euerie morning when hee is fasting, ride him, with two Goose feathers dipt in Oyle of Bay, and thrust vp into his Nostrils, through the ends whereof, with a needle, put two threds to fasten the same to the headstall, so as the feathers cannot fall out, and to the snaffle, or Bit that he is rodden with, fasten a roote or two of Polipodium of the Oak, which hath bene steeped all night in Spike oyle, and euerie time you ride him, annoint the same with the said Oyle, & when he commeth home put on his head the double whood, and perfume him being hot with Franckinsence

fence, casting a cloath ouer his head, that the smoak may ascend into his head, vse him thus nine daies, together, and giue him warme water or good mash-es during the saide nine daies: for all rewmes hauing continuance are dangerous, and many times hauing continuance, remediless, leauing a worse disease then themselves.

CHAP. 80.

Glaunders.



He originall cause of this disease is the The cause,
rewm, which being an abundant moi-
sture, beeing naturallie verie colde, at
length congealeth (according to the na-
ture of colde) and then proceedeth to The course.

kirnels, & so to inflammation, and become so great in
the end, that they seeme to strangle and stoppe the
breath of the horse, from whence he is saide to haue
the Strangles, and by continuance of time, the
same perish either the liuer or the Lungs, by a con-
tinuall distilling of putrified and corrupt matter, the
signes are apparant to euerie man that hath sight, & The signe,
the diuersitie of medicines infinite, and y beginning
alwaies of this disease, is taking colde after heate, the
which cannot be auoided from a horse that hath full
feeding, and great rest, will of necessitie haue, especi-
ally, if he feed, of rawe, greene, vncleane, or filthie
mustie meate, or by the vse of continuall tranell vp-
pon full stomack, or before his body be made cleane
after long rest: for the standing poole is euer muddy.

The Cure.



Ifst cleere his head as is perscribed
 for the cold in the head, in euery part
 (if he be able to be rid or walked) that
 he may receiue breath: then giue him
 this drinke: take a pinte of malmsey, 6.
 penny worth of the best triacle, and a quarter of a
 pound of sweet fresh butter, then presently rub him
 vnder his lawes, with plenty of sweet hogs grease,
 & leaue it thicke annointed, then make him this
 poultis, Take 2. handfuls of malowes, a handful of
 wormwood, as much rue, and as much smillage, a
 quart of wheat bran, and a quart of hogs grease,
 boile them together, and stir them continually in
 boyling, vntil the hogs grease be almost consumed,
 and being hot as may be suffered, binde it vnder his
 iawes & thropell, and wrap all his head very warm,
 leauing ayre for his mouth and nostrils: then aire
 him againe with frankinsence, & keepe him warme
 in the stable, & so let him rest with that poultis 24.
 houres, the next morning early giue him a quart of
 the best new ale with a spoonfull of the powder
 of licorish & anniseeds, and a good peece of butter,
 blood warme, then rub his nostrils with a clowte
 bound to the end of a sticke, wel anointed with oile
 of Bay and butter, then remooue the poultis, and if
 you finde the kirkels and inflamations to be very
 loof, lance them thorough, and stop the holes full
 of hogs grease & Turpentine boyled hot together,
 & soft towc boyled therin, and then warme some of
 your

your poulitis, and binde to it as before, but not altogether so hot, and so let it remaine vntill the next day, and his head kept verie warme as before. If he will eat, giue him cleane sweet oates, steeped in new ale or malmsie if he wil eat them, and wheat straw, but no hay: giue him no cold water for 9. daies, but good mashes if he wil take them: keepe him with a spare dyet, & euery day, gently walke or ride him, if he be able, and then keepe him warme after it, and let him sweat euery day a little if it be possible, and after rub him very dry, and let him not drink in his owne swet. In his prouender take of the root of the white Lilly, of the root of *Ennula campana*, & of the root of *Polipodium* of the oake, very finely cut or chopped, the quantity of two spoonefuls at euery time you giue him prouender, and be sure that he be hungry & eager of prouender when you giue it him, and so continue for 9. daies, and beware you keep him very hungry, and with spare diet. At the 9. daies end giue him this purging drinke. Take a quarte of white wine, or of strong ale worte, one ounce and a halfe of *Alloes*, beaten into powder, halfe an ounce of *Agaricke*, 2. spoonefuls of the powder of the root of *Ennula campana*, three spoonefuls of hony, brew them well together, and giue it him blood warme, & keep him warme: with in 6. daies after let him blood, & if it be good take but a quart, but if it be very bad, take two quarts at least: after this, vse him both in feeding and labour moderatly, & he wil euer after be perfect in health.

*Mourning of the Chine.**The cause.**The signe.*

He cause heereof is greate heate, and thereupon taking colde, and then first it beginneth with Rewme, then the Glaunders, and after to this mourning of the Chine, (as it is vsually tearmed) but more truely and essentiallye, it beginneth with the Rewm, which proceedeth to inflammation of the liuer or lungs, by the continuall distilling vpon them, then to the Glaunders, which is impostumation therof: and lastly, to an exulceration: which abruptly and vntruelye is tearmed, the mourning of the Chine, and yet to maintaine this borrowed and erroneous tearme, some writers doe affirme, that it breedeth after the Reines of his necke, and into his head, and that it causeth the flesh along by the Chine to rot, and to draw matter, & that it commeth through by his head, along by the Chine bone, and will matter out at his Nostrils. How this Rewme shold rot the flesh of the Chine, seemeth more then prodigious and ridiculous, either in Phisicke, Philosophie or practise: but for as much as they can neither define the proposition certainly, neither conjecture probablye, I passe it ouer as a position without reason or truth, and the rather, because common experience after the ripping of such diseased horses, being deade, sheweth euermore the exulceration,


cor-

corruption and consumption of the liuer or lungs. And therefore there is not any thing truer, then that this disease commeth of a violent heat and sudden colde, which enflameth the blood, & so corrupteth by degrees (as I haue said) the substance of the liuer: by which distemperature, and inflammation (the liuer being the fountaine of blood) becommeth extraordinarily distempered with heat, by which excesse of heat, cholor and colde, fleame are engendred, from the which all the weakenes of the liuer proceedeth, and from thence obstruction and stopping, whereby the grosse and tough humors, by the violence of heat, by labor, are drawne into the springs of the fountain, that is to say, the smal veines which cary the blood from the liuer, whereby the Liuer cannot giue perfect nutriment, by which obstruction and stopping, the humors being chollericke, breed many hard knobs in the liuer, and then the inflammation breaketh out of the veines, and floweth into the bodie of the liuer, and there being out of his proper vessels, doth immediately pupurrise, & therewith corrupteth so much fleshy substance of the liuer, as it is imbrued withall, and so by little & little perisheth the whole liuer, and then the bloody matter afterwards becommeth corruption: & when it breaketh out, it is as a filthy sore, (which is this vsurped mourning of the chine) and in the end this filthy matter, flowing abroad with his euill vapors, corrupteth the heart, and causeth death, as you see the end of all Horses that haue this disease. From whence you see, that an inflammation begetteth Apostumation, and appostumation exulceration, & then

then the liuer being thus corrupted, there cannot be good digestion, for lacke whereof, the body wanting perfect nutriment, doth consume and perish.

CHAP. 83.

The signes to know the disease.

- 1  First, the continuall distilling reume in the head.
- 2 Secondly, the continuing knobs betwixt the Iawes.
- 3 Thirdly the keeping of his haire without casting.
- 4 Fourthly, the continuall running of thicke stinking matter at the nose.
- 5 Fifthly the fastning or growing of a knob as big as a walnut, to the inside of one of the Iawes, & then commit his carcasse to the croes, for then he is past helpe.

CHAP. 84.

The cure



Or the first, which is the reume, cure it is mentioned, for the colde in the head.
 For the second, which is a congealed substance, gathered into knobbes betwixt the Iawes, cure the same as the glaunders.

For

For the third, which is keeping still his winter coate, & the not casting of his haire, let him blood often, vntil you see that he haue pure & fine blood, and giue him good mashcs made very strong with malt, & put in his prouender polipodium of the oak, small cut, the root of the white Lilly small cut, of each a good quantity, if he will eat it, and shred in it also a handfull of Liuerworte, & if he be a Horse of value, at euery time, a six penny waight of Rue-barbe, and euery morning being fasting, giue him a pinte of the drinke, prescribed for the preseruati-on of his Lungs, and keepe him onely with wheat straw (but no hay) and olde sweete and cleane oats, and euery morning after he hath taken that drinke, ride him gently two or three miles.

For the fourth, which is the thicke running at the nose, continually cleere his head, as hath bene prescribed for the colde in the head, and so in euery part as in the rest are prescribed, onely adding purging drinckes, viz. after all these prescribed orders, giue him two seuerall mornings, a pinte of white wine, one ounce & a halfe of Aloes, halfe an ounce of Agaricke, two drams of Licorish and Anniseeds, and a spoonfull of pure hogs grease warmed and well dissolued together, and after he hath purged, the next day let him blood in both the brest veines, the quantite of a quart, and still keepe him with good mashcs and moderate trauell, when he is fasting, giuing him euery morning fasting for nine dayes after, a pinte of that drinke prescribed for clearing of his Lungs.

For

For the fist, if you finde no amendment, but a knob growne to his Iawe, you may giue him a purge, with pills, as I haue prescribed, and if that helpe him not, then he is remediles without all doubt.

CHAP. 85

These things following are most excellent to put in Horses prouender to preserue them from these and all diseases.



He powder of a Wolfes liuer.

The powder of Ennula Compana.

The powder of pollipodium of the Oake.

The fine cut peeces of Ruebarbe.

The powder of Brimstone made very fine.

The powder of Licorish, Anniseedes, Fenegreck, Turmericke, Bay-berries, Long-pepper, Agrimony, Camamile, wormewood, Sauen, Linseed, Smalage, Perseley, Rue, Isop, Coltesfoote, Horchownd, and such like.

CHAP. 86.

Of a broken winde.



He cause of this perrilous diseale, hath not bene truly foreopened by any, not being truly vnderstood, and therefore accounted of al Horsemen vncurable. And therefore as plainly as I can, I purpose to vnfolde the same, and I wil deuide the same into three kindes, euery of which may be truly tearmed a broken winde, because the breath being drawne very short and thicke, contrary to originall creation, the which is long colde, & quiet, for so euery creature is by nature, but when any accident of violence of the body is vsed in any creature, then euery mans experience telleth him that he panteth and fetcheth breath very short and thicke, and therefore with the cause thereof I will begin, the which being vnderstood, the effects can not be hid. Now the causes why a Horse draweth his breath short, may be many, as sicknes, great fulnes, or violent excercise: but the reason of the cause is, for that the heart being the onely hottest part of the body, from whence the Arteries and veines do carry the vitall heat into euery part of the bodie, (and therefore is truly said to be the chariot of life) when the same by sicknes, fulnes, or violence of excercise is choked and as it were smothered with great heate, then dooth the lights being the bel-
S
lowes

lowes to draw breath, according to that office that nature hath ordeined them vnto, presently labour with all violence to draw breath to coole and comfort the heart, and so consequently all the other members and parts of the bodie, to fill all the empty corners with aire, which naturally and in predominate qualitie is moist: and when they haue drawn sufficient breath, the drynes and heat by the moisture of the aire is quenched, the which being done, then dooth the creature draw breath leasurely and coldely, and not before: but so long as the heart is oppressed with the violent heat of sicknes, or by great fulnes, or violent excercise, the canes, pipes, and passages for breath, are almost stopped or choked vp, then dooth the lungs labour very extreame thicke, to preserue the life of the creature, which is the heart, and therefore it is saide to be the first thing that liueth, and the last that dieth. And to make the same a little plainer, obserue a Horse that is broken-winded, (as the vsuall terme is) and you shall finde that he fetcheth his breath much more shorter when he is kept in the stable onely with die, meate, then when he goeth to grasse, and the onely reason is, the coldenes of the moist food, which keepeth the heart and all the bodie in coldenes, because the humors that come from the digestion of grasse are colde and moist, according to the naturall qualitie of grasse, and rawe hearbs. This rule being kept in minde, it is a truth apparant, that all thinges which hinder and stop the free passage of breath, breaking the naturall course thereof, are the onely causes of broken winde: so likewise the cure of broken winde

must

muſt be the remoouing of the ſtoppings of aire, & then the lungs will perfectly do their office, & then the creature is perfect from the diſeaſe.

The differences of broken windes both in cauſe and effect are diuers, and yet may be truly tearmed broken, namely ſhortnes of breath, Purſicke, and broken winde.

1. And firſt touching ſhortnes of breath, it may come by ſome groſſe & tough humors, cleauing to the hollow places of the lungs, ſtopping the wind-pipes, ſo as the horſe cannot eaſely draw his breath: and the ſigne thereof is his coughing often, dayly, and vehemently, without voyding at the noſe or mouth.

Shortnes of
breath:

2. Secondly it may come by haſty running after drinking, or vpon full ſtomack, or by the diſſolution of ſome humors diſcending into his throate or lungs, by reaſon of ſome violent heat diſſoluing the ſame. And the ſignes therof are continual panting, ſending the ſame forth very hot at his noſe, in a ſqueaſing manner, and his ſlanckes wil beat ſo thick as he cannot fetch breath, but by holding the neck right out and ſtraight, and this may truly be called broken winde, although in truth no broken winde.

CHAP. 87.

The cure

Ake a close earthen pot, and put therein three pintes of strong wine vinegar and foure new laid egges, with the shelles vnbroken, and foure great garlick heads, cleane pilled, and brused, then couer the pot close and set it in some warme dunghill, and there let it stand a whole night, and the next morning take soorth the egges, but breake them not, then straine the garlick and vinegar through a cleane cloth, then put thereunto a quarter of honny, halfe a quarter of sugar-candy, two ounces of licorish, and two ounces of Anny-seedes beaten into fine pouder, and then the Horse hauing fasted all night, in the morning open his mouth and pull out his tongue, and put one egge into his throte, and then let goe his tongue, so as he may swallowe it downe, and then power after it a hornfull of the saide drinke, being luke warme, and so all the egges in that manner, and all the drink being spent, then bridle him and stop him, & cloath him very warme, and so let him stand foure houres, then vnbit him, and if it be in the winter, giue him wheat strawe, but no hay, and if in sommer giue him grasse, and for nine daies giue him onely mashes to drinke, with some sallet oyle or hogs grease in it.

CHAP. 88.

For the hawe in the eye.

His is knowne to all Smithes, and no doubt is ingendered by ſome groſſe humor deſcending out of the head: the cure thereof, is to pul both the eye-lidds open with 2 ſeueral threds ſtitched with a needle, to either of the lidds, then catch hold of the hawe with the ſtich of another needle and thread, and pull it out ſo farre as you may ſtay it with your finger, to the intent it may be cutte round the bredth of a penny, and leaue the blacke behinde, for by cutting away too much of the fatt and blacke of the eye, the Horſe many times becometh bleer-eyed, and therfore you muſt ſpare the fat which is the waſh of the eie and the filme, wherein the eye groweth, but cutt betwene the filme and the cruſh and then ſquirt in a little white wine, or beere.

CHAP. 89.

For the Lunaticke eyes.

Or as much as they are ſo called, I am content ſo to continue the name, and it is ſaid that the Horſe becometh blind, at certain times in the moone, & thereupon, moſt men doe gather that his ſight is good or bad, according to the Naturall courſe of the Moone: but the truth thereof is from the Naturall ſight of the eye, which is

able with eie or sight, and all Horses that are so sighted, after extraordinary heat and trauell, wilbe blew, and haue a filme ouergrow the sight, so as he cannot see, and although it be cured, yet vpon like occasion will fall blinde againe, which I haue often seene: & therefore horses that haue such blew eies are to be anoided, the full experience whereof, I had from that worthy Ferrar M. *John Orpen* of Greenwich deceased, who alwaies cured the same by thrusting Tutty into their eyes with his finger: but if you lay vpon the temples of his head a plaister of pitch, rosen and masticke, and then with a sharpe knife make two slitts, on both sides of his head, an inche long, somewhat towards the nose, a handfull beneath the eyes, not touching the veine, and with a cornet loose the skin vpward the breadth of a groat, and thrust therein a round peece of leather, as broad as a two pennypiece, with a hole in the middest to keepe the hole open: and looke to it once a day that the matter may not be stopped, but run ten or eleuen daies, then heale it with Turpentine, Hogs grease and waxe, boyled together, with flaxe dipped in it, and take not away the plaisters til they fall away, then burne him with a small hot drawing yron, made like a starre with a hole in the middest, in each temple-vaine where the plaister did lie, in this sort, * * and if this helpe not, set him to cart: beware you breed no colts of Horses that are so eyed, for vpon euery hard trauell, he wilbe blinde.

CHAP.90.

For the canker in the eyes.



His commeth by corruption of bloods by meanes whereof you ſhall ſee many red pimples both within and without the eye, & thorough inflammation the eye will looke red, and be full of corruption. The cure is to let him blood (on that ſide the necke that you ſee the eye is grieued) a pottle or more; if you ſee the blood very foule, and the inflammation great, then take 3. pintes of faire water, and of roch allome and greene copporas, of each halfe a pound, and of white copporas an ounce, & boile them vntill halfe be conſumed, then once a day being made warme, with a fine cloth clenſe the eye, ſo as it looke rawe, and thus doe euery day vntill it be whole.

CHAP.91.

For impoſtumes in the eare.

THis commeth by ſome blowe or euill humors: The cure is, take the pouder of Linſeede, and of wheat flower, of each halfe a pinte, of hogs greaſe one pound, warme them in a pot on the fire, vntill they be throughly encorporated, by continual ſtirring, then take a peece of white leather, ſomewhat bigger then the impoſtumatation, and ſpred it, being very warme, as farre as will couer the ſwelling, and renue it euery day vntill

it breake, then lance it, so as the corruption may goe downwarde, and taint it to the bottome with a full taint of flaxe, well dipt in this ointment following, of melrosatum, of Oile olife and turpentine, of each two ounces, and mingle them throughly, well together, then make him a biggin of Canuas to close in the fore, so as the taint and ointment may abide within, renewing it euery day once vntil it be whole, But if the paine be in the eares without great swelling, which may be only with cold, then take black woole dipt in the Oyle of Camomil and thrust into his eares.

CHAP. 92.

For the Poole euill.



His cometh of like causes, & groweth as a fistula betwixt the eares or nape of the neck, you shal perceiue it by the swelling: if it be not broken, ripen it with plasters of white hogs grease, as though you would scald it therewith, and make him a biggin to keep it very warme, and renue the plaster twice a day very hot, and the sooner it will ripen: then where it is softest and where the corruption may best issue forth, with a round hot yron as big as your litle finger, two inches beneath the softest place, thrust it vpward, so as the point of the yron may come forth at the ripest place, then taint it with flaxe dipt in hogs-grease, and lay also a plaister of hoggs-grease vpon the same, renewing it

4 or 5 da: then after take half a pouūd of turpentine cleane washed and dry from the water, with two yolkes of eggs and a litle saffrone, and mingle them together, then with a quill search the depth of the hole, and taint it with a sponge so big as the hole to the bottome, well anointed with that ointment, and so thrust it with a quill into the wound to the bottom, and a warme plaster of hoggs grease to couer it, renewing it twvce a day, but vwhen the svelling ceasseth vse no plaster.

*CHAP. 93.**Of the Vines.*

His commeth of corruption of blood, the cure is, draw them with a hot Iron right down in the midst, from the root of the eare, so far as the tip of the eare will reach being pulled downe, and againe vnder the roote of the eare, with a hot yron drawe two strikes on each side like a broad arrow head thus 7, then in the midst of the first line lance them with a Lancelet or Rasor, taking holde of the kirkels with a paire of pinfers; but beware you touch them not with your bare finger: pull them so far out with your pinfers as you may cut the kirkels out without hurting the vaine, then fill the hole full of salt.

For the same.

TAke Egremony, hony, and violet leaues, stampe them together, and slit the sinew vnderneath the eare, and lay a plaister thereunto three dayes.

For

For the same.

TAKE a handfull of sorrell, & lap it in a bur-dock leafe, and roste it in hot embers like a warden, then take it out and very hot apply it to the kirkels, and so let it rest a day and night, and stil so renew it vntill the kirkels be rotten and breake, and after all is rotted and gone, take the yolke of an egge, hony, and wheat-flower well incorporated and made thicke, and make plasters thereof to heale it.

 CHAP. 94.

For the Canker in the nose.

HIS commeth of a corrupt blood, consumeth the flesh, and makes it rawe within, and in the end will eate the gristle thereof: it will also cause the horse to bleed at the nose and yeild filthy saour: the cure is, take of greene copperas and of Allom of each a pound, and of white copperas, one quarter, boile these in a pottle of running water vntill it be almost halfe consumed, then take it of and put into it halfe a pint of hony, then hold vp his head with a drinking staff, but not too high, and with a squirt of brasse or elder, squirt the same water being luke warme, three or foure times together into his nostrils, and giue him libertie to blowe out the filthy matter, least you choke him: and with a stick and a ragge wash his nostrils twice a day vntil he be whole.

For the same.

IF you see the canker be of great heate and burning in the sore, with exceeding paine, take the iuce of purslaine, lettice, sorrell, & night shade, and wash the sore with a fine clout, and with a squirt, wash the same and this will kill it.

For bleeding at the nose.

THis may come vppon many causes which cannot be truly known, comming from within the body, & therefore I wil shew how to cure the same: take a pint of red wine, & put thereunto a quarter of bole armony beaten vnto fine powder, & put the one half thereof into his nostril that bleedeth holding vp his head; & this may do wel if in the nostril or head there be the original cause: the next day giue him the rest into his body, & that wil surely binde his body & it may help the bleeding, being inward.

For the same.

LEt him blood in the brest vaines, of each a pint, for that is most likely to turne the course of the blood: take 2 or 3 sponefuls of his blood, and put it in a saucer, and boyle it vntill it be dried to powder, then take the powder thereof and blowv it into his nostrils and if it come of a vvound, put it into the same and it vvill presently stint it: horse-dung, asses dung, hogs, dung sage leaues brused & put into the wound, or take of frankinsence an ounce, alloes halfe an ounce, & beat them into fine powder, and mingle them throughly vvith the vvhites of eggs, vntil it be so thick as hony, and with soft hares haire, thrust his nostrils so full as it cannot fall out. And lastly, some vvill throw colde vvater vpon him against his haire, & it is likely that the over-cooling of him that vvayes may stop the flux thereof: & this did *Mr. John Orpen* a vvorthy Farrer vse, if at any sudden such an accident did happen.

CHAP. 96.

Of the riftes or corruption in the pallate of the mouth.

TAke sharpe vinegar and salt and wash the same, and then annoint it with honny. For the lampas or bladders in a Horse mouth euery Smith can cure.

CHAP. 97.

For the canker in the mouth.

Wash the sore place with strong vinegar, made thicke with the poudre of Allome, two or three daies together, to destroy the exulcerate matter. Then take a quart of faire water, of Allome 4 ounces, of honny 4. or 5. spoonefulls, of maudlin leaues, Sage leaues, & Collumbine leaues, of each a handfull, boile al these together till halfe be consumed, and then euery day wash the same two or three times being warmed, and it will heale it.

CHAP. 98.

For the Gigs in the mouth.

They are swellings with blacke heads, growing in the inside of the lips, the cure is to slit them and thrust out the corruption, and to wash the same with vinegar and salte.

CHAP. 99.

For the heat in the mouth.

Turne vp the vpper lip and iagge it with a lancet, that it may bleede, and washe it with vinegar and salte.

CHAP. 100.

CHAP. 100.

For the Camey in the mouth.

THis commeth by eating of filthy hay, that cats, dogs, and other vermine haue pist vppon, which will cause the Horfe mouth to be furd or clammy, as he will not eat. The cure is to let him blood in two great vaines vnder the tongue and to wash his mouth, with vineger and salte, and to giue him new bread that is not hot.

CHAP. 101.

For the hurt of the tongue with the Bit.

THe cure is to wash it with Alome water, then take black bramble leaues and chop them with larde, then put them within a cloute and make them as round as a ball, then dip the same in hony and annoint the tongue therewith vntill it bee whole.

CHAP. 102.

For the Barbels or paps vnder the tunge.

THe cure is to clape them away and to wash the mouth with vinigere and salt.

CHAP. 103.

For the sweling in the gumes.

THe cure is, make him to bleede well in the paller of the mouth and also to scarifie the gummes that the ranke blood may come forth and then rub them throughly with vineger : and salt.

Chap. 104.

For to draw the wolues teeth. CHAP. IO4.



Hese are two litle teeth growing in the vpper Iawe next to the great grinding teeth, which hinder the horse for grinding his meat, so as he will let it fall vnchewed, & somtimes, you shall see some teeth so long and ouerhanging in his Iawes, that they doe race and cut his cheeks so as he cannot feed: The cure is, tye the horse head to some rafter or post, and his mouth to be opened with a corde, so as you may see euery part thereof, then take a round yron toole halfe a yard long, made at the end like a Carpenters Gouge, and with your left had set the edge of that toole at the foot of the wolfes teeth, on the outside of the Iawe, turning the hollow side of the toole douward, holding your hand stedily, then with a mallet in your right hand strike on the head of the toole, a pretty blowe to losen it, and make it bend inward, then wrench the tooth outward, with the inside of the toole, and thrust it out of his head: & doe the like to the other tooth, and fill the holes with salt, and if any tooth ouerhang the nether teeth to the hurt of the horse, then with your mallet and toole pare the tooth, or as many as do ouerhag for hurting the horse mouth.

For the crick in the neck. CHAP. IO5.

THere are many opinions how this should come to a horse, and therefore I wish many meanes to be vsed before any extream meanes be vsed: first therfore, if the horse haue such a crick that he holdeth his necke streight and cannot haue the vse to lift the same vp and downe as is vsuall, then let two

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men one on the each side rub his neck, so long as by common intendment it is growne very hot, which being done, put a bit into his mouth, and make triall if he will or can reine in any seemly proportion, the which if he do, then it is to be intended either the same came by some colde or some strain, and then I would haue him let blood on both the brest vaines, and all his neck throughly annointed, and labored with Aquauite and Nerue oyle, that it may drinke into the skin, and two sheep skins wrapped about his neck with the wooll next the neck, to keepe it in a great heate, and so to rest 24. hours, & if he doe not heerby amend, but carrieth his head still downe & feedeth slowly, then make a hole in his forehead hard vnder the foretop, & thrust in a corner to raise the skin from the flesh a handfull deep, then take a goose feather well nointed with hoggs grease to keepe the hole open that it may run ten dayes together, & euery day twice let the feather be cleansed & newly annointed, and let his neck be stil labored with rubbing, & kept very warm to keepe it in a sweat, and if you perceiue no amendment, then draw him with a hot yron from the root of the eare on both sides of the neck through the middest of the same, euen to the brest a straw deep, that both ends may meet on the breast, but if he carry his necke awry on one side, then onely draw the contrary side with a hot yron, & faile not eury morning when he is fasting, to ride him with a bit til he sweat, & the hotter he is, the more pul in his reine, & when he cometh to the stable, keepe him warm the he sweat, & after coole him moderately, and rubat him throughly.

CHAP. 106

For the wennes or knobs in any part of the body.



He cure is, take of mallowes, sage, and red netles of each a handfull, boile them in running water, put therevnto butter and hony a litle quantitie, and when the hearbs be soft, bruse them, then put thereunto of Oyle of bayes two ounces, and two ounces of hoggs grease, and warme them together ouer the fire, which being well stirred and verie hot, make a plaister as big as the wen vppon a peece of leather, and so renew it by the space of eight dayes, alwaies laid to so hot as may be, and if it come not to a head, then lance it very deepe, then heale it with very cleane washed turpentine, the yolk of an egge & a litle saffron well wrought together, with a taint of flaxe well rould therein, renewing it euery day once.

For the same.

Take a pound of strong lye and sope, a quarter of vitreall romane, one ounce of Salarmoniacke, as much of roch-allom and boile them together til they are thicke, and vse it for an ointment.

For

For the same.

Take of Gipsiacum, the strongest, & lay it on with cotton three or four times and it will take it away.

CHAP. 106.

For the falling of the Crest.



He cure is, first let the crest be supported to stand vpright, then on the contrary side that it falleth, draw his crest the depth of a straw with a hot yron, the edge of which yron wold be half an inch broad, & make your beginning & ending somewhat beyōd the fall, but the first draught must go al the way vpon the edge of the maine, euen vnderneath the roots of the same, bearing your hand right downward into the neckward, then answer that with another draught beneath, and so far distant from the first as the fall is broad, compassing al the fall: and betwixt these two draughts, right in the middest draw another draught, then with a button of an inch about, or else crossing the same with your yron, burne at each end a hole, or else crosse the spaces betwixt the draughts: the reason is, that by the pursing vp and shrinking of the skin on the contrary side, the crest may stand vpright: some will afterwards anoint the same with fresh butter, or somrhing aswage the heate, but *Master Orpen* of Greenwich an excellent Farear, would not do any thing that might enlarge the skin: and for my owne opinion, I hold it best,

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untill 9. daies be past, and then to take away the scab it will not be amisse.

CHAP. 107.

For all manginessse.

THis is diuersely cured, some thus. Take of green copporas, of allom, of each a pound, of white copporas a quarterne, boile them together in 3. quarts of running water, in a strong earthen pot, vntil halfe be consumed, and being made warme, with a clout on a sticke rub him once a day, vntil he be whole.

For the same.

Let him blood a pottel at least, then put presently vnto it, a quart of bay salt, & labour them together, and annoint al his body therewith, and let it dry in. Also to annoint him with the fatte of a Seale, is excellent.

For the same.

TAke of fresh grease a pound, of quicke siluer halfe a pound, of brimstone one ounce, of rape oyle halfe a pinte, or else double or treble the simples, as you shall haue occasion, then work them so as the quicke siluer be not seene, then take a woolcarde and clawe him vntill it be rawe; and annoint him therewith, but in this cure be sure first to let blood abundantly, and giue him in all his prouander, or with hot graines or mashes plenty of the powder of brimstone, to driue it out of the body, & when you think it dead, take a pound of black sope, and

and strong buckeye, and wash body, main, & taile, all ouer, if he be cleane from all medicine, and about 5. or 6. daies after purge him with Pilles, as hath bene prescribed, and then within 5. or 6. daies after, swim him in a riuer, and rub him, and cleare him of all medicine, and cloath him very warme, and if you do first purge him, and then let blood, & after minister salues, it is the better.

 CHAP. 108

For swelling in the withers or backe

THe cure is, presently to lay a good quantity of Horse-dung (new made) vpon it, and if it be new done, it will aswage it: If not, then pricke it with a fleame or fine pen-knife through the skin, to make the blood issue out: then take of mallowes & smallage, 3. or 4. handfulls, boyle them till they be pap, straine them and bruse the hearbs in a wodden dish, and put thereunto a little hogs grease or sallet oyle, sheepes suet, or other fresh grease, boile them together, not frying them hard, and then with a cloth binde it warme to the swelling, renewing it euery day vntill it be gone.

For the same.

Some will shauē the haire from the place, & lay wheat flower and the white of an egge beaten together vpon a plaister, & not remooue it for 2. or 3. daies, & that wil bring it to a head, & then in the lowest part where the corruption is, pierce it vpward with a sharp yron somewhat hot, & annoint it euery day with hogs grease, & after wash the place with water & salt, and throwe some dry thing vpon it.

For inflammations or cankers in the withers.



If the inflammation be great, draw round about the swelling with a hot yron, and crosse it, then take a roūd hot yron sharp pointed, & thrust it yppward in the swelling place, towards the point of the withers, that the matter may issue downewards, then taint it with hogs grease, and annoint all the swelling, continuing so to do til it be asswagde, renewing the taint euery day vntil the fiery matter be fallen away, then taint it with turpentine, the yolkes of egges and saffron mingled together, as aforesaide, renewing the taint euery day till it be whole. But if the swelling goe not away, then be sure the same is greatly inflamed and growne to impostumation, then launce it and let out the corruption, then take halfe a pinte of hony, of verdigrease two ounces beat to pouder, mingle it with the hony, and boyle them in a pot till it looke red, and being warme, make a taint or plaister, as the same shall require, renewing it euery day till it be whole, but to keep it from danger, the surer way is, to thrust the hole full of this last salve, and to thrust after it a peece of sponge to keepe the hole open, and to draw forth the venom thereof, and so to vse it till it be whole: some would haue you alwayes thoroughly wash the hole, with olde chamberly, & bay salt, that hath bin wel boiled together, before you taint it, and no doubt it is very good; but if the same be very vlcereous and corrupt, then take lie, hony, roche allome, & mercury: seeth them together, & scoure the same therewith to the bottome.

CHAP. 87.

For the Nauell gall.



He cures heereof are diuers, and so they ought to be, for medecine is to be ministred according to the hurt, of more or lesse. If it be but galled, take soote of a chimney and yest mixed together, and plaister it once or twice a day.

For the same if it be a sore.

TAke a pottle of veriuce, three penny worth of greene Copporas, boile it to the one halfe, and wash the sore therewith, then fill the sore with red lead, and let it not be dressed of 3. dayes, and then dresse him as you see cause.

For the same.

IF the Horse backe be sore hurt, so that it swell and is impostumed, then lance it on the nethermoste part of the vlcer, so that the matter may haue issue downeward, for if you should lance it aloft, then the corruption that remaineth will fisttulate: if you finde the concauity deep, then make a taint of flaxe, and dip it in this salue: Take of deeres suet, of waxe, of Tar, and of Turpentine, of each three ounces, & one ounce of Rozen, mingle them altogether, and taint the wound, and if you see any dead flesh grow

into poulder, and giue it him warme, then let him be thoroughly rubbed from the huckle bone alongft the backe, and ouer the ribbes, halfe an houre together: then couer all his backe with a sacke, thoroughly foked in a tub of water, and the water wrung out of it, and vpon that cast many cloathes, and gird them fast vnto him, to bring him vnto a swet, which is the onely and chiefe thing to recouer him, and keepe him with good mashes, and euery day let him be so vsed for seauen or eight dayes together, giue him much sodden barley and beanes for his dyet, and greene malte on the floore, and after the 8. daies end let him blood in the two brest veines, about a pinte, then give him a pinte of sacke, a quarter of a pinte of sallet oyle, foure penny worth of the best triacle, and ride him vntill he sweat, then presently set him in a warme stable, and clothe him very warme, and at night giue him a good mash of malte, with the poulder of brimstone to the quantity of two spoonefuls.

CHAP. IOI.

For Surfeting with Prouender.

VHen a Horse hath eaten more then the stomacke can well digest, he is in such paine as he is not able to stand, but lyeth and walloweth as if he had the bots, the danger whereof I haue formerly written. The cure is, to let him blood and to draw his yard and wash it, to put a peece of a cloue of garlick into it, to make him pisse: also to rake him behinde, and to giue him a glister with the wa-

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ter of foddren mallowes, freſh butter and ſallet oile,
keepe him warme and let him eat very little for 4.
or 5. daies after.

CHAP. IO2.

For the ſurſetting, ſcalded, the foundring in the bodie.

THe cauſe of this diſeaſe, is ouermuch eating af-
ter labour, whiles the Horſe is hot, whereby his
meat not being digeſted, breedeth euill humours,
which by little and little do ſpred through all the
parts of his body, and at length oppreſſe the whole
body; and do ſo take away his ſtrength that he hath
not powerto goe or mooue his ioynts, and being
laid, is not able to riſe, whereby he wanteth the uſe
of piſſing, as alſo of dunging: for nature being o-
uercome, then doth the humor rule the body to the
vtter deſtruction thereof: Inlik maner, it is
when the Horſe beeing over hotte with trauell
drinketh ſo much as the colde, thereof ſuppreſ-
eth his naturall heate: The cauſe is, that the evil
humors being predominate according to their na-
ture, being heavy & moiſt, immediatly reſort down
to the horſe legs and feet, and there reſt, whereof
there muſt be ſome diſſolution, which if it be not
preuented, make great gourdy lims, as the paines,
cratches, ſpauins, winde-galls, caſting of the houes,
& ſuch like: all which ſeeme more then wonderful
to the ignorant, becauſe ignorance, is the mother
of wonder: The cure hereof muſt be according to
the effects that are wrought in the horſe, as if it be
eſpied, when the haier beginneth to ſtare, that he be
cbill

chil, and shrug for cold, forsake his meat, hang downe this head, quier after cold water, and after two or three dayes, begin to cough, then it is a signe, that his surfet is not great and then he may be cured thus: couer his belly with the glister last mentioned and giue him this drinke: take of malmesy a puart of sugar half a quarterne, of hony half a quartern, of sinamon half an ounce of licoris and Anisseeds, of each two spoonfull beaten into fine poudre put it into the Malmesie, & giue it him blood warme, keep him warme, & with warme water, & 4. or 5. dayes after let him blood.

CHAP. II 5.

For the yellowes.



He cause herof, is also the aboundance of bad humors, the cure is plaine: let him blood, if you see it yellow a pottle, then cure him by giuing a quart of white wine, of saffron and turmerick of each halfe an ounce, and the Iuice that is wrong out of 2. handfull of Selondine, & being blood warme giue it him and keep him warme, and with good mashes, wherein put two sponfull of the powder of Brimston: some will giue in this drinke, the greene order of geese strained. I could now intreat of the dropsie in a Horse, but if you obserue those fewe rules I haue set downe, in the beginning of the title of cures, you will be free almost from all diseases.

For the Colick.

he cause of this disease is 2. fold, either it commeth through abundance of humors or with wind, and herein the owner or or keper may giue good direction, for if he knew the Horse to be cleane within and orderly dieted, then it will be probaly coniectured it is the wind, and although it be winde yet I iudge the origenal to be obstruction, of humor which will not suffer the vvind to haue his free passage, vvhich othervvise nature vvould expell as his enimie, The cures may be diuers, & because it is a disease that few Farriers, vvnderstand, I will set downe seueral cures, because if one thing cannot be spedily procured another may, First it may be an obstruction, for that the horse hath the stone, & cannot stale: first take a quart of white wine, halfe a pinte of burre seed, beaten smal, 2 ounces of parslly seed, of smalage Saxafrage, the roots of philipendula, Grommell seed, & broom seed, of each 2. ounces beaten to fine powder, a good handfull of water-creffes, and lay them in steep all night, and in the morning strain them cleane, and put to it a litle black sope, and a litle butter, and ride him till he begin to sweat, then set him in your stable with a great quantitie of sweet litter vnder him, and cloath him warme and so let him stand meatles seven or eight houres, then giue him dried oates & vvarm vvater, vvith a quantitie of sallet oyle to drinke, and before
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he haue this drinke let him fast all night. If he be a Horse there is nothing better for him then to couer a Mare.

CHAP. 95:

For the same, if you think it to come of winde.

THis commeth vwhen a horse is ridden hot and set vp cold, he vwill pine avway and forsake his meate: keep him emptie all night: in the morning take a quart of vvhite vvine, four ounces of Fenegreck, 7 ounces of baies, asmuch corne pepper, an ounce of Graines, an ounce of Ginger, 2. handfuls of vvater cresses, a handful of sage, a pound of S^c-green, and wring out the iuce, another of mints, stamp them, & put them into the wine & let them stand on the fire till it boyle, then straine it out and giue it him blood warme with a litle hony.

For the same.

TAke a quart of Malmfie, of cloues, pepper, Sina-
mō of each half an ounce, of suger, half a quarter:
and giue it the horse, luke warme, and labour him
vpon it one houre that he dung, and stale, and keep
him with warme water: But if he be a stond horse,
there is not any better thing, then that he haue his
ful desire with a mare, if he cannot pisse, or be trou-
bled with the Collick: it helpeth many sickneses and
strengtheneth Nature.

Chap. 96

For the ſame.

TAke a pint of white wine and ſtamp to powder three or foure Cantharides, they are a kinde of flyes, which you ſhall haue at the Apothecaries, & when your horſe is very empty giue them vnto him being very well wrought, and brued into the white wine luke warme, vnderſtand I pray you that theſe flyes are a verie corroſiue and eating through as poyſon, and they will not be ſtopped by any humor: with twice giuing, it would cure any cholick that had not bin very old.

After theſe many medicines for a cholick, to reſreſh your conceits, I will ſet downe two other cures, which I finde in ſome Writers, & leaue you to take ſo long time as you think fit to credit them. The firſt is, if the Horſe haue a cholick, if he looke vpon a Duck or any water foule, it wil cure him, the ſecond is, if a maid ſtrike him on the face with her girdle he is preſently remedied.

CHAP. II 7.

For Coſtiuenes or belly bound.

TAke of the decoction of mallows a quart, put to it halfe a pint of oyle or ſomuch butter, an ounce of Benidicte luxature & powre into his fundament with a litle horne, and hold his taile cloſe to his fundament, whiles another doth lead him, & ſo keep it

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as long as you can, and after keepe him warme and giue him warme water to drinke.

For the Laxe. CHAP. II 8.

TAke of Beane flower & Bole armony, of each a quarterne, mingled in a quart of red wine, giue it him luke warme, and after drinke warme water, with beane flower: but if that will not stay him, then giue him halfe a penny worth of Allom, beaten into pouder, & Bole Armony beaten small, in a quart of milke, stirring them til the milke be all of a curd, and this will stop him.

For the Wormes. CHAP. II 9

They are ingendred of raw & euill humors: there are 3. kindes of them; the worme, the bot, the truncheon. The Horse wil lye downe and wallowe, which is when they feede on him, his breath will stincke, and his mouth clāmy. The cure, giue him a quart of new milke, and halfe a pinte of hony in it, blood warme: this will make them rest from gnawing of him, because they wil suck therof vntil they be ready to burst: then the next day giue him this drinke following.

The cures that are pretended are diuers: first take a quart of wort, or ale of the strongest, then take a quarter of a pound of ferne, half a pound of Sauin, halfe a pound of stone crop; stamp them, and put them together with two spoonefulls of brimstone, and as much chimney soote, beaten to pouder, and let them lye in steepe two houres, then straine them and giue the Horse a little, warme; then bridle him and let him stand 6. houres after without meat, and there is no doubt but the Horse wil be at quiet, for the strength thereof is such, to staine the mawe as the

the bot will not meddle, but fly from it, but it doth not kil them: And so is it of all other medicines for the same, whereof are infinite. Now if I may persuade you, or rather Ma^r. *Iohn Orpen*, that worthy Farrier deceased, after these former drinckes giuen, the third day make him purging pills, as hath bene before, viz. Take of lard a pound, laid in water two houres; then take nothing but the cleane fat thereof, stamp it in a morter, & thereunto put of Licor^{is}, of Anniseedes, of Fenegreeke, of each beaten into pouder 3. ounces, of Alloes in pouder 2. ounces, and of Agaricke one ounce, knead them in paste and make 6. balles therof, then hauing fasted ouer night, giue him the next morning 3. of these pilles, nointed with hony, when you haue opened his mouth, catch hold of his tongue, holde it fast til you haue hurld in one, and thrust it downe his throate with a rowling pin, and then let his tongue goe till he hath swallowed it down, and so do with the rest, and keepe him close from all ayre, and at night giue him a good strong mash, & warme water 3. daies after; my reasⁿ is, for that these balles wil now purge out of his body all the bots and wormes, and al the humors that bred & cherished them: so as your Horse wil be perfectly cleane: And you shall finde most of the bots aliue, when they are purged; for you cannot kil them with medicine, but only make them forbear vexing of him, so long as his mawe resteth so bitter & stinched, as they dare not feed on it, but vpon other humors, whereby moste men thinke they haue cured their Horse perfect: and the like reason is for chickins gut, and such like: which being a pleasanter foode then the horse

horse mwe, leaue him at rest, to feede on them, but doe not cure him, for in reason it cannot kill them nor auoide them, and therefore the botts remaine stil in the body.

CHAP. 120.

For the Colt euill.



He cure is to wash the sheath cleane with luke-warme Vinegar, draw out his yarde, and wash it also, then ride him in some running streame vp to the belly, to allaye the heat, and thus doe lustily a quarter of an houre, and so euerie day after for three or foure daies.

CHAP. 121.

For mattering of the yard.

TAke a pinte of white wine, boile therin a quarter of Roche Allum, and with a Squirt thrust vp verie farre into his yarde, squirt the same three or foure times to pierce and clense the bottome from the filth, and thus continue vntill he bee whole.

CHAP. 122.

For the Foalling of the yard.

THe cure is to wash the same with warme white wine, and annoint it with oyle of Roses and honey

ny mingled together, then put it vp, and with a codpeece or trusse, keepe it still vp, and dresse him euerie day once till he be whole.

CHAP. 123.

For the swelling of the Cod or stones.

THe cure is to lethem blood on both sides, in the flanke veines, then take of Oyle of Roses, and Vinegar, of each a pinte, halfe a quartern of Bole Armony, beaten into pouder, mingle them together, and being luke warme, annoint the Cod therewith with two or three feathers, and the next day ride him into the water, and giue him 2. or three turnes, then bring him to the stable, and when hee is dry, annoint them againe, and so continue till he be whole, but if the cods doe swell by meanes of anye hurt, then couer the cods with a charge of Bole Armony and Vinegar wrought together, renewing till the swelling goe away; and if it breake, taint it with *Melrosatum*, and make him a breech, renewing it til it be whole.

CHAP. 124

For incording or Bursting.

THis is when the rimme that incloseth the guts is broken, so that they fall into the Cod of the horse, which is apparant to sight or feeling: the cure is to put 4 pasternes on his feet, as the horse-gelders vse, then bathe his stones with warme water and butter, then raise them vp from the bodye with both

your hãds being closed by the fingers fast together, and so holding the stones in your hands, worke downe the gut into the body of the Horse, by striking it downeward with your thumbes, one after another, vntill that side of the stone be so small as the other, then hauing returned the gut into his place, take a woollen list of two fingers broad, thoroughly annointed with fresh butter, and tie his stones both together, or so nigh his body as maybe, not ouer hard, but that you may put your finger betwixt; that done, in all quietnes take the Horse away, and let him not be stirred 3. weekes after, but the next day vnloosen the list, & take it away, & then & euery day after twice or thrice in a day, cast colde water vpon his cods, to make him shrinke vp his stones, & at 3. weekes or moneths end, to geld him of that stone, which done, let him eat little, and continually drinke water but a little at a time, till three weekes be ended.

CHAP. 125

For the Botch in the Graines of a Horse.

THe cure is, to take of wheat flower, Turpentine, and Hony, of each like quantity, stirring it to make a stiffe plaister, & to lay it to the sore to break it, & then lance it, and taint it with Turpentine, and Hogs' grease, as before.

CHAP. 126

For griefe in the shoulder that hath bene long time.

THe cure is, giue him a slit on both sides, an inch vnder the shoulder bones, then with a swannes quill put into the slit, blowe vp first the one shoulder

der and then the other, as big as you can possibly, euen vp to the withers, and with your hand strike the winde equally into euery place of the shoulders, and when they be both full, then beat all the windy places with a hasell wand, ouer all the shoulders, then with a flat slice of yron loosen the skin within from the flesh, that done rowel the 2. slitts or cuts with two round rowels of leather with a hole in the middest, that the mattet may issue foorth, and let such rowels be three inches broad, and so put in as they may lye plaine and flat within the cut. Then take of pitch, & of rosen, each apound, of tar halfe a pinte, boile these together, and when it is somewhat coole, drawe all the shoulders very thick therewith; that done, clap on as many flockes as wil stick of the horse coloure: and euery day clense both the wounds and rowels, and put them in againe, continuing so 16, daies; then take them out and heale vp the wounds with hogs grease & turpentine molten together, renuing it vntil the wounds be whole, but let the flockes lie vntill they fal off, and let the horse run to grasse at the least halfe a yeare.

CHAP. 127

Of wrinching the shoulder.

THis commeth by a fall, sudden or short turning, rashe running out of some doore, or by some stripe of a horse, a sudden stop or such like; which being done, he wil traile his leg close to himselfe as he goeth. The cure is to let him blood in the breast so soone as it is perceiued or knowne (& the sooner the better) three pintes at the least, and to keep all the same blood in a pot, and thereunto put a quart of strong vinegar, six eggs broken, shelles & all, and

so much wheat-flower as wil thicke that licour; put therunto 1. pound of Bole Armony, beaten into powder, & 2. ounces of *Sanguis Draconis*, so as the flower may not be perceiued, & if it be to stiff, soften it with vinegar, then with your hand daube al the shoulder from the maine downward, & betwixt the forebowels all against the haire, & let not the horse remooue vntil the charge be surely fastned to the skin, the carie him into the stable, & suffer him not to lye all that day, keeping him with a spare dyet, 15. daies together at the least, and let him not remooue out of his place but onely lye down all that time, & euerie day once refresh the shoulder pointe with this charge, laying still new vpon the old; & at the 15. daies or 20 daies end, leade him gently to see if he be amended, the which if hee bee, let him rest by the space of two weekes without trauel, but if he bee nothing amended, then rowel him with a leather rowell vpon the shoulder point, and keep him rowelled the space of 15. daies, renewing the rowell, & clenising the wound euery other day, and walke him vp and downe very gently, alwaies turning him on the contrarie side, & if he goe wel, pull out the Rowell and heale vp the wound with Turpentine & Hogs grease, & a taint of flaxe, but if the hurt were so violent that all this will not help him, then draw him Chequer wise with a hot yron, ouer all the shoulder point, and let him go to plough euery day two houres in soft ground, and where he may not be ouer-much strained, & if it bee possible, let him be let blood so soone as hee is hurt in those plate-veines, and also in the place, or as nere as is possible where the hurt or blow is, to the intent that no blood congeale there, or that it carrye vntill the flesh become blacke with the bruse.

For the ſame.

IF the ſame be newly done, take a Fleame & pricke thorough the ſkin before the ſhoulder, betweene the ſpade and the mary bone, the length of a beane, and then take a quill and put, betwixt the ſkinne and the fleſh, and blowe with your mouth that the ſkin may ariſe from the fleſh, & then thruſt out the wind againe; and then take a pottel of ſtale piſſe, and ſeeth it to a quart, and then ſtraine it, and put thereunto half a pound of butter, half a pound of hogs greaſe, a handfull of Mallowes, aſmuch of Tanſey, as much of Veruain, as much of red nettles, as much of Southerwood, as much of baume leaues, brufe them, & ſeeth them in the vrine til they be ſoft, then annoint the point of the ſhoulder therewith, about a hand breadth, euerie day, being firſt made warme, vntil he be whole, but let him not ſtirre out of the ſtable or place where hee ſtandeth, till he be wel, which is eaſily perceiued, by ſtanding as boldly on that legge as on the other, without ſparing or fauouring it.

CHAP. I 28

Of ſplayring of the Shoulder.



His commeth by ſome ſlippe, where by the ſhoulder parteth from the breſt, and ſo leaueth a rift or rent in the fleſh and filme vnder the ſkinne, which cauſeth him to traile his leg after him.

The cure is, to put a paire of ſtreight paſternes on his

forefeete, and to let him stand still in the stable; then take of Dialthea one pound, of Sallet oyle a pinte, of oyle de bayes halfe a pound, of fresh butter halfe a pound, melt them together in a pipkin, annoint the greened place therewith round about the inside of the shoulder, & within two or thee houres after all the shoulder will swell, then with a fleame strike all the swelling places, or with a sharpe hotte yron, the head whereof would be an inch long, to the intent the corruption may runne out: and still annoint the same verie often with the faide oyntment, and if it gather to a head, then lance it where it is moste soft, then taint it with Hogs-grease and Turpentine and a taint of flaxe.

CHAP. 129.

Of the shoulder pight.



His is whē the pitch or point of the shoulder is displaced: which if it bee, the point will sticke out farther then his fellowe, & the horse will halt right downe. The cure is to make him swimme in a deepe water some xi. or xii. turnes, if he be able to make the ioynt returne to his place, then maketwo tough pinnes of ash-wood, the bignesse of your little finger sharpe, and thrust in one of the pinnes, from a boue downward, so as both the ends may equally stick without the skinne, and if the pinne of wood will not easlye passe through, make it way with an yron pinne, then make two holes crosse to the first holes, so as the pin
 may

may croſſe the firſt pinne right in the miſt with a right croſſe, and the firſt pinne would be ſomewhat flat in the miſt, to the intent the other being round may paſſe the better without ſtop, and cloſe the iuſter together, then take a peece of a line, ſomewhat bigger then a Whip-corde, and at one end make a loope, which being put ouer one of the pins endes, winde the reſt of the line good & ſtreight about the pins endes, ſo as it may lye betwixt the pins endes and the ſkin, and faſten the leaſt end with a pack needle, and a pack-threed vnto the reſt of the corde, ſo as it may not ſlip; but firſt annoynt both prickes and corde with hogs greaſe, then bring him into the ſtable, and let him reſt the ſpace, of ix. daies, and lye downe ſo little as may bee, and put a paſterne on the forelegge, ſo as it may be bound with a corde vnto the foote of the manger, to keepe that legge alwaies in the ſtable more forward then the other, & at the nine daies end, pull out the prickes, & annoynt the places with Dialthea, or Hogs greaſe, and turn him to graſſe.

CHAP. 130.

For ſwelling in the fore-legges.

THis commeth after great labour, but the efficient cauſes are many, but principally that he is trauelled whē he is to yōg, before he be clenſed frō his humors: that he is trauelled when he is full, that he hath too much reſt, & is not kept with moderate dyet, that he feedeth on green meat, that he is waſhed after labour and ſuch like, as in the title of dyet I haue ſet forth. But if he be naturally fleſhy lymmed,

he wil neuer be free, but so soon as he is cured vpon trauel he wil swell again, & therefore such iades wold be gelded and put to cart, and neuer suffered to get Colt. The cure is diuers: take of mallowes three or foure handfuls, Rose cake and Sage a handfull, boile them in water, and therunto put halfe a pound of butter, and halfe a pinte of Sallet oyle, and being made very warm, wash him twice a day for three or foure daies.

For the same.

TAke Hemlocke, and stamp it, and mingle it with sheepes dung and Vinegar, and hauing made a plaister, lay it all ouer the swelling.

For the same.

TAke Wine-lees and Comen, and boyle them together, and put thereunto a little Wheate-flower, and charge all the swelling therewith, and walke him often and fast to heat him, and if this will not serue, then take vp the great veine aboue the knee on the inside, suffering him not to bleede from aboue but from beneath: if he be a cleane and leane limmed, & vsed as I haue expressed, a little butter and beere warmed, and his feet wel stopped with Cow-dung after his great trauell is sufficient: but if he be so fleshy limmed as this will not help, cut his throate and wash him with his owne blood, and hee will neuer after swell.

CHAP. 131.

For foundering.

BEfore I enter to expresse the cure, I would haue you diligently to note the cause of this disease, for in the knowledge of the causes lyeth the knowledge

knowledge of the cures; and if you do obserue those few rules I set downe in the beginning of this title of curing, and doe diligently obserue, assure your selfe you shall be little troubled with curing: for hauing preuented the cause of the greese or sicknes, ye doe euermore preuent the greese and sicknesse it selfe. The causes of foundring are either from superfluous and ouer-much eating and drinking, from immoderate and extreame labour, or aboundance & fulnesse of humors: and because I haue entreated heerof in the title of dyet, as also in the title of breeding, I leaue you to the diligent consideration thereof, and my rules formerly prescribed. The vndoubted and infallible cure hereof is, Garter each legge, immediately one handfull aboue the knee, with a list (good & hard) and then walke him to chafe him into a heat, & being somewhat warm let him bloud in both the brest veines, two or three quarts, and referue the same, continually stirring it with your hād to gather out the clods thereof: then take thereof two quarts, of wheate-flower halfe a pecke, sixe eggshels and all, of Bole Armony halfe a pound, of *Sanguis Draconis* halfe a quarterne, and a quart of strong Vinegar; mingle them all together, & charge all his shoulders, brest, backe, loynes and forelegges therewith, and walke him vpon some hard ground, suffering him not to stand still, and when the charge is drie, refresh it againe, & hauing walked him three or foure houres together, leade him into the stable and giue him a little mash of Mault, and some hay and prouender, and then walk him againe, for foure or fīue daies, renewing the charge vpon him as it
dry-

dryeth, so long as it lasteth, and keepe it warme, and with a thin dyet. But if you see the Horse to be afraid to set his hinder feet to the ground, and to be so weake behinde, & to stand quivering and shaking and couet to lye downe, garter him also about the hoofs, on the hinder legs, and let him blood also in the thigh veines, to the quantitie of a pottell, and so double your charge in quantity, and therewith also charge both hinder legs, reines and flanks, all against the haire, & if you finde him feeble, by drawing so great a quantity of bloud, giue him a quart of Malsmesey, a little Sinamon, Mace and pepper finely beaten into powder, made luke warme, & let him be walked and chafed vp and downe, if he be able to goe, but if he bee not able, then tye him vp to the Racke, and let him be hanged with Canuas & ropes so as he may stand vpon the ground with his feete, and not suffered to lye downe: then pare all his feet so thin, that the dew come forth, and tacke on the shoes againe, stopping the feete with branne and hogs-grease boiled together, and so hot as you may, and wrap them in cloathes euen to the pasternes, tying the clouts fast: Let his dyet be thin, & giue him no cold water, & so soon as he is able, let him be almost continually walked, vnlesse he be so long gone that his hooves beginne to lose, or that it breake forth at the Cronets of the hooves, then take two Eggs, and as much bole Armony and beane-flower as wil thicke the same, and mingle them well together, and make thereof plaisters, such as may close each foote round about, somewhat about the Cronet, & binde the same so fast that it fall not away, or be remooued

mooued by two daies together, but let the soles of his feete be clenfed and stopped euery day once, & the Cronets but euerie two daies, & not walked for loosing his hofes: but when he amendeth, walk him vpon some soft ground faire & softly, but if it break out about the hooft, then take all the fore-partes of the sole cleane away, leauing the heeles whole, then stop him, and also dresse him about the Cronet, as aforesaid: if this greefe be espyed in time, it is iustly cured.

CHAP. 132

Of the Splint.



His soarance is known to al men: the cure is, wash it with warme water, & shaue off the haire, & lightly scarifie all the fore place, with the point of a rasor, so as the blood may issue forth: then take of Cantharides halfe a spoonefull, and of *Enforbium* as much, beaten into fine powder, & mingle them together with a spoonful of Oyle Debay, and then melt them in a little pan, stirring them wel together, so as they may boyle ouer, and beeing so boyling hot, take two or three feathers, and annoint all the fore places there with, and let not the Horse remooue from the place for two houres after.

After carrye him away and tye him so as hee cannot touch the medicine with his lippes, and also stand without litter al that day and night, and within two or three daies after annoynt the fore with butter for nine daies after.

For the same.

TAke vp the contrarie legge, and gently beate the splint with a small roaling pin of hasel, vntill it begin to be soft, then with a Fleame strike it in seuerall places, that the blood issue forth, then take the sharpestred Onyon and cut off the head therof, and in the middle thereof, put a peece of Verdegrease as big as your thumbes end, and then lay the toppe or head of the Onyon vpon it, and wrappe it in browne paper, and couer it in the Embers, vntill it bee thoroughly boiled, & soft as pap; then open it, and beeing verie hot, lay it to the splint, and binde it fast with cloathes, hard to the splint, and so let it continue, vntill it fall away, and the splint will neuer grow more.

For the same.

TAke an Onyon and pick out the Core, and put therein a spoonefull of Vnsliet lime, and foure penny weight of Verdegrece, & halfe a pound of Launder seede, and roste the Onyon vntill it bee soft, and then cut the skinne a little, that the medicine may enter to fret the maladye out, and let the hayre remaine, and let the medicine lye to it three daies.

CHAP. 133.

For the Malender.

THis is a scab growing in the forme of lines, or strecks ouerthwart the bent of the knee, in the inside

knee, in the inside of the legge. The cure is, wash it with warme water, and shaue the scab cleane away, then take a spoonefull of Sope, as much Lime, and make it like paste, and spred as much on a clout as will couer the sore, binde it fast, renewing it euery day for three daies together, then annoynt the same with oile of Roses, to cause the crust to fall away, and then wash it with Urine, & strew on the powder of Oyster-shells.

For the same.

TAKE a Barreld Herring with a soft roe, and two spoonefulls of blacke Sope, and halfe an ounce of Allum, and bruse them together, and lay to the sore three daies.

CHAP. 134.

For an upper Taint or ouer reach upon the backe, sinewe of the shanke, somewhat aboue the ioynt.

THIS is a swelling of the maister sinew which cometh, for that the horse doth ouer-reach & strike that sinew with the toe of his hinder foot, the place will swell and the Horse halt. The cure is to wash the place with warme water, and shaue off the haire so farre as the swelling goeth, and scarifie euery part of the sore lightly with a Rasor, that the blood may issue forth, then take of Cantharides and *Eusorbium* halfe an ounce, mingle them together with halfe a quarterne of Sope, and with a slice spred some of this oyntment ouer all the sore, and let him rest for one houre after, and let him stand without litter, and the next day dresse him so againe, and the third day annoynt

annoynt the sore with butter nine daies after, then take 3 handfull of mallowes, a handfull of Sage, and a Rose cake, and boyle them in water, & when they be soft, put halfe a pound of butter, and halfe a pinte of sallet oyle to the water, & being warm, wash the place foure or fine daies together therewith.

CHAP. 135.

Of the nether ioynt.

This is a blader ful of Ielly, like to a wind-gall, not apparant, but by feeling, growing in the midst of the pastern aboue the frush: it commeth by some streine, wrinch, or ouerreach, the nether ioint toward the fetter locke will bee hot, and somewhat swollen: The cure is, rye him aboue the ioynt, with a list somewhat hard, and that wil cause the bladder to appeare to the eye, then lance it, & thrust out the Ielly, then take the white of an egge, and Salt beaten together with a little towe, and binde vnto it, renewing it once a day for fise or fixe daies.

CHAP. 136.

Of an ouer-reach on the heele.

TAke the 'white of an Egge, and Bole Armonye, mingled together with a little flaxe, and renewe it for foure or fise daies.

CHAP. 137

Of the Serew or Serow.



His is like a splint in manner of a gristle, as great as an Almond, it groweth on the fore-leg, sometime on the outside, & sometime on the inside, in the middle of the leg. The cure, take an

Onyon and picke out the core, & put therein a spoonefull of Honnye, a quarterne of a pound of Vnslickt-lime, and three penny worth of Verdegrease, and roste the Onyon, and bruse it, and lay it to hot, hauing first cut the skinne.

CHAP. 138.

Of a false quarter.

THis is a rifte moſte commonly in the inside of the hooſe, it commeth by euill paring the hooſe, the Horſe will halt, & the rift wil bleed; the cure is, cut ſo much away on that ſide of the ſhoe where the greeſe is, ſo as the rift may be vncovered, then open the rift with a drawer, & fill it with a role of towe, dipt in Turpentine, waxe and Sheepe Suet molten together, renewing it euerie day til it bee whole. When the rift is cloſed, drawe him betwixt the hayre and the hooſe, with a hot yron ouerthwart the place, whereby the hooſe will ſhoote all downeward, and ride him with an other ſhoe till hee be thoroughly whole.

Of a Horse that is Hipped.



He Horse that is hipt, is when his hip Bone is remooued out of his right place, and commeth by stripe, stretch, slipping, slyding or falling; he will go sideling, and the lower hippe will fall lower then the other, the cure is speedilye to take of Oyle debay, of *Dialthea*, of Neruall, of Swines grease of each halfe a pouūd, melt them all together, stirring them continually, vntill they be thoroughly mingled together, & annoynt the fore place against the haire with this oyntment euerie day once for 15. daies together, and make the oyntment to sinke wel into the flesh, by holding a broad bar of yron ouer the place annoynted, to make it enter into the skinne, and if at the end of those daies it doth not mend, then slitte a hole downeward into the skin, an inch beneath the hip bone, making the hole so wide as you may easily thrust in a rowell with your finger, and then with a little broade slice of yron, loosen the skin from the flesh aboue the bone, and round about the same, so broad as the rowell may lye flat and plaine betwixt the skinne and the flesh, which rowell would bee of soft Calfes leather, with a hole in the midst, like a ring hauing a threed tyed to it, to pul out when you would clense the hole: and if the rowell be rowelled about with flocks fast tyed on, & annoynted with the oyntment of Hogs Grease & Turpentine boiled together,

ther, it will draw ſo much the more: that done, taint it with a long taint of flaxe, dipt in turpentine and Hogs greaſe made warme, and ſo renewe it euerie day, for xv. daies: and before you dreſſe him, let him be walked euerie day a quarter of an houre, and as it healeth, make the taint euery day leſſe thē the other: and ſo ſoone as he is whole, drawe with a hot yron croſſe lines of 8. or 9. inches long right ouer the hip bone, ſo as the rowelled place may bee in the middeſt thereof, and burne him no deeper, but ſo as the ſkin may looke yellowe: and then charge all that place, & ouer all his buttocks with this charge. Take of pitch one pound, of Roſen one pound, of Tarre halfe a pinte boyle them together, and being good and warme, ſpred it with a clout tyed to a ſtick, and clap on as many flockes of the Horſe colour as will ſticke, and the more he may trauell at his owne wil, the better.

CHAP. I40

Of Stiſling and hurts in the ſtiſle.



His is when the ſtiſling bone is remooued from his right place: but if it be not remo- ued, then the horſe is hurt and not ſtiſled.

The cure is in all points like vnto the ſhoulder pight ſauing that the pins need not be ſo lōg becauſe the ſtiſling place is not ſo broad, & ſtāding in the ſtable, let him haue a paſterne with a ring vpon his fore-leg, & thereunto faſten a corde, which corde muſt goe about his necke, and let it bee ſo much ſtrained as may bring his forelegge forward

then the other to keepe the bone from starting out, but if he be but hurt with some stripe or strain, then the bone will not stand out, but perhaps the place may be swollen, then annoint the place with the ointment last mentioned, in the chapter going before, euery day for 15. daies, and if he mend not therewith, then rowel him with a herne rowel, and clenſe the hole euery day, by turning the rowel annoynted with the ſaide ointment.

CHAP. 141.

For a wrench or straine in the Paſtorne.

TAke a quart of brine, and ſeeth it till the ſame ariſe, & then ſtreine it, and put to it a handfull of tanſey, a handfull of mallowes, a ſawcer full of honny, a quarter of a pound of ſheepes tallowe, beate them together and ſet them on the fire, till they be well ſodden, & then lay it hot to the taint, & ſowe a cloth faſt about it, and ſo let it reſt 5. daies: and if this preuaile not, waſh the place and ſhaue away the haire, ſauing the fether locke, and ſcarify it, and lay Cantharides to it, and heale it as the ſplint.

CHAP. 142

Of the dry ſpauin.

THIS is apparantly knowne. The cure is to waſhe it with warme water, and ſhaue off the haire ſo far as the ſwelling is, then ſcarifie the place, that it bleede,

bleede, and take of Cantharides a doſen, of Euforbium halfe a ſpoonefull, breake them into powder, and boile them together, with a little oyle de bay, and being boyling hot, with feathers annoint the fore, and tie his taile for wiping it. and within an houre after, ſet him in the ſtable, and tie him ſo as he lye not downe that night (for rubbing the medicine) and within a day after, annoint it euery day with butter, for 6. daies, then draw the fore place with a hot yron, then take a ſharpe yron like a bodkin, ſomewhat bowing at the point, and thruſt it in at the nether end of the middle line, and ſo vpward betwixt the ſkin and the fleſh, an inch and a halfe, and then taint it with turpentine and hogs greaſe molten together, and made warme, renewing it euery day once, the ſpace of 9. daies: but remember that immediatly after his burning, you take vp the maiſter veine, which muſt be done in this manner: caſt the Horſe vpon ſome ſtraw, then hauing found the veine, marke well that part of the ſkin which couereth it, and pull that aſide from the veyne with your left thumb, to the intent you may ſlit it with a raſor, without touching the veine, & cut no deeper then through the ſkin, and that longeſt wiſe, the veine goeth and not aboue an inch, then will the ſkin returne againe to the place ouer the veine, then with a cornet vncouer the veine, and make it bare, and being bare thruſt the cornet vnderneath it, and raiſe it vp, and put a ſhoemakers thred vnderneath, ſomewhat higher then the cornet,

X 2

then

then the Cornet standing so still, slit the veine longwaies, that it may bleed, and hauing bled somewhat from aboue, then knit it with a sure knot somewhat aboue the slit, suffering it to bleed onelye from beneath, a great quantitie, then knit vp. the veine also beneath the slit, with a sure knot, then betwixt these two knots cut the veine a sunder, where it was slit, and fill the hole with Salt, then lay on this charge: take halfe a pound of pitch, a quarter of a pound of Rosin, and a quarter of a pinte of Tarre, boyle them together, and beeing warme, annoint all the inside of the ioynt, and clap on flocks of the horses colour, and turn him to Grasse, if it may bee till hee bee perfect whole, and the hayre growne againe.

For the same.

CVt the skin ouer the veines, as aforesaid, and slit the veyne, and cut it as aforesaide, then where the spauen is highest, with a small Chisell the breadth of a penye, strike off the quantitie of an Almond, and no more, then take two penny weight of Verdigrease, another of Naruill, beate them small, and put it to the spauen, and three daies after wash the corseý with barke water or Vinegar: then take Colman and Dyaclum vpon a linnen cloath, & lay it to the Spauen euery day, and for 7. daies after a new plaister, then draw it with a hot yron, as aforesaide, and also a charge and flocks as is before recited.

You must alwaies obserue in al your cures, that you neuer begin to cure any soarance whatsoeuer,

but when the Horſe hath bene at long reſt without labour, otherwiſe it wilbe moſt painefull, and peraduenture make him complaine euer after, and therefore whenſoeuer you ſee any ſoarance begin in any part of his body, of what age ſoeuer, take it away ſo ſoone as you can, and after he hath reſted and is at quiet, and doth not complaine thereof, but neuer after preſent trauell, for then he is full of griefe therewith, the which if it ſhould be then done, may be his vtter ſpoile.

CHAP. 144.

Of the wet or bloud ſpauin

THis is commonly knowne, and ſome call it the thorough Spauin: it is fed by a thin fluxible humor, by the maiſter veine. The cure is to ſhaue off the haire, & to take vp the veyne in euery part, as I haue deſcribed in the cure of the bone ſpauin, and then to cut the veine aſunder, & draw it with a hot yron, and to charge it, and to put on flockes, as

I there deſcribed, & it will perfectly heale

and cure it, for I haue prooued
it certaine.

Of the Curbe.

THis is commonly knowne. The cure is, take of wine lees a pinte, a porringer full of wheat-flower, of commin halfe an ounce, and stirre them wel together, and being made warme, charge the sore place therewith, renting it euery day once, the space of 3. or 4. daies, and when the swelling is almost gone, then draw it with a hot yron, and couer the burning with pitch and rosen molten together, and laid on warme, and clap on flockes of his owne colour, & let him rest, and come in no water 12. daies.

Per the same.

Take an yron and make it red hot, and holde it against the sore as nigh as you may, but touch not the sore, & when it is warme, then take a Fleame and wet him 6. or 7. places full of Neruill, then take a spoonefull of salt, and a penny waight of verdi-grease, and the white of an egge, and put all these together, and take a little flaxe and wet it therein, and lay it to the sore.

Of the paines or cratches.

THis is a fretting matterish water, bred in the pastornes of the hinder legs, sometime by foule keeping, but principally of liquid and thin humors resorting to the ioynt, whereby the legs will be swollen, hot and scabby: The cure is to wash the pastornes with beere and butter, which being drye, clip away all the haire sauing the fet-

terlocke, then take of turpentine, hogs greafe, and hony, of like quantity, mingle them in a pot, & put thereunto a little Bole Armony, the yolkes of two Egges, and as much wheat flower as will thicken them, then with a slice, lay it on a cloth, make a plaister to goe round about the pastorne, & binde it fast, renewing it euery day, let him not come in any wet, but stand still: and some will wash it onely in Gun powder and vinegar.

For the same.

Make this ointment and keep it in the stable to serue at all times. Take 1 pound of Hogs greafe, 1. penny worth of verdigrease, 2. ounces of the best mustard, halfe a pound of oyle de bay, a quarter of a pound of Naruill, halfe a pound of hony, halfe a pound of English waxe, 1. ounce of Arsenicke, 2. ounces of red lead, halfe a pinte of vinegar, boyle all these together, and make an ointment of it, and being bare from haire, lay this to it very hot: and this will serue for kibed heeles and such like.

CHAP. 147.

Of windegalles.

THis grieve euery man knoweth. The cure is, wash the places with warme water, & shaue off the haire, then draw it with a hot yron, in this manner, & that done, slit the middle line which passeth right downe through the windegall with a sharpe knife, beginning beneath and so vpward, halfe an inch, and thrust the ielly out, then rake pitch & rosen molten together and laid on hot, and put flocks vpon it.

 CHAP. 148.

Of the Ring bone.

THis is a gristle growing about the cronet of the hoofe. The cure is to fire the fore with right lines from the pastorne to the coffin of the hooue, in this manner, | | | and let the edge of the drawing yron be as thicke as the backe of a big knife, and burne it so deep as the skin may looke yellow, then couer it with pitch and rosen molten together, and lay thereon flockes of the Horses coloure: some will eat it away with corosiuues, as the splent.

 CHAP. 149

Of the crowne scab.

THis is a filthy stinking scab, growing about the cronets of the hooues: the haire will stare like hogs bristles, and be alwaies mattering, annoint it when the haire is shauen away, with the ointment for the paines, and keepe it from wet.

 CHAP. 150.

Of the Quitter bone.

THis is a breaking out on the top of the cronet of the hooue, commonly on the inside, and cometh by pricking or grauelling, it will breake out
with

with matter, or a little deep hole like a thistle. The cure, to burne it about with a hot yron, then take of Arsenicke the quantity of a beane, beaten into fine powder, put it into the bottome of the hole with a quill, & stop the mouth of the hole close with tow, and binde it so that the Horse may not come at it with his mouth, and so let it rest that day, and the next day if the hole looke blacke, it is a good signe, then taint the hole with hogs grease, & turpentine molten hot together with a taint of tow, and couer it with a bolster of tow, dipt in that ointment, continuing so til you haue gotten out the core, and then see whether the loose grissel in the bottome be vncovered, and feele with your finger or a quill if you be nigh it; and if you be, raise it with a crooked instrument, and pull it out with a paire of nippers, and then taint it with the said ointment, and after take hony and verdigrease boild together till it looke red, and heale it therewith, laid vpon tow, and take heede it heale not too soone, or close vpsuddainely.

CHAP. 151.

Of Graueling.

THe cure is to pare his hooe, and get out the grauell, then stop him with turpentine & hogs grease, molten hot and stopped with tow, and beware he come not out of the stable till he be well.

For the same.

Be sure that you haue searched and made the foot very cleane, then take an ounce of virgin waxe a quarter of an ounce of Rosen, a quarter of an ounce of Deeres suet, halfe an ounce of Bores grease, a head of Sinigrene, bruse them all in a mortar, and set it ouer the fire to melt, then lay it hot thereunto and it will helpe him.

CHAP. 152.

Of Surbaiting.

- The cure is, take off his shooes, and make his feete very cleane, but pare no hooe away, then tacke a hollowe shooe on, then take halfe a pound of the sword of bacon, a quarter of a pound of white sope a handfull of burnet, a handfull of bay leaues, and 4. or 5. branches of hearb grace, stamp them well and fry them, and lay them to the feete so hot as ye may, both vnder and ouer the foote, and keep him dry, renewing 4. or 5. times.

CHAP. 153.

Of the pricke in a Horse foote with a naile or otherwise.



He cure is, cut the mouth of the hole, where the pricke is, as broad as a two penny peece, and search it cleane, for els it is very dangerous; take a handfull of red nettles, and beat them in a mortar,

ter, put thereunto a spoonefull of red vinegar, and a spoonefull of blacke sope, and 3. spoonefulls of bores grease or salt bacon, beat them altogether and make a salve thereof, and thrust as much into the sore thereof as you can, and stop it for falling out, and let it tae k no wet, and it shall neuer rot further. Some will poure in hot hogs grease and turpentine, and a taint of flaxe, and so cure it, but if it begin to breake out at the top of the cronet, then take halfe a quarterne of Bole Armony, as much beane flower, and two egges, and make a plaister of towe, and binde it vpon the cronet, and keep e him dry, and the hole very open in the foote, till he be well, and renue the plaister euery two daies, till it be whole, and if after it should happen a peece of flesh like a fig to grow in the bottome of the foot, pare it away with a hot yron, and lay hogs grease and turpentine to it, to heale it.

CHAP. 154.

*Of the retreat or cloying the foote, with a
pricke of a nayle.*

THe cure is, to take turpentine, waxe, and sheeps suet, moulten together, and poure into it: or the medicine before prescribed.

CHAP. 155

Of loosening the hoofe.

His greefe if it be loose round about the hoofe, then it commeth by foundring, if it be in part, then by some other anguish; if it come by foundring, then it wil first breake in the fore-part of the cronet, against the toe, because the humor doth descend right towards the toe, but if of a chanell naile or pricke, then the hoofe wil loosen equally round, but if other hurts, then right about the place, that is offended, which would bee well obserued of the Farryar; But of what cause soeuer, bee carefull to keepe open the hole in the bottome of the foote, & restraine it about with the restrictiue plaister of Bole Armony, beane-flower, and egges, mencioned in the cure of the pricke in the foote: you may take three spoonefulls of Tarre, a quarter of a pound of Rosen, a handfull of Tansey, a handfull of Rue, a handfull of Mints, & as much of Southern-wood, beate them all together with a pound of Butter, & one penny-worth of Virgins waxe, and so make a plaister, and binde it to for seauen daies, and it will be whole.

CHAP. 156.

Of casting the hoofe.

THe cure is, take of Turpentine one pound, of Tarre halfe a pinte, of vnwrought waxe halfe a pound.

pound of sheepes suet halfe a pound, of sallet oyle halfe a pinte; boyle all these together, vntill they be thoroughly incorporated; make a boote of leather with a strong soale, fit for the Horse foote, to be buckled about the pastern, then take a good quãtity of flaxe or towe, and lay this salve vpon it to couer the foot, so as the boote may not any wayes grieue him, renewing it euery day vntill it be whole: then let him stand in the stable vpon a bed of cow dung and snails beaten together, which will encrease the same for 15. daies, and then put him to grasse. This receited ointment wold be alwaies vsed to annoint the hooues.

CHAP. 157.

Of the hooue bound.



His is a shrinking together of the whole coffin of the hooue, whereby the tuell of the foote, which is inclosed in the same, is so pinched, that the Horse is very lame therewith, & especially after trauell; and if you knocke them, they will sound as an empty bottle: and if both feete be not bound, you shall apparantly see the hooue that is bound to be lesse then the other. This commeth by suffering the feete to remaine dry after great trauell: and it commonly commeth to a Iennet or Asses hooue, because it is deepe of hooue, but not to the flat hooue, for that only wrinckleth & waxeth brittle, and by reason of the bredth and shallownesse of hooue

hooue it cannot inclose the tuell of the foote, to strengthen it, and yet it is the moſte worſt hooue. The cure is to open the feete in the quarters verye much, ſo as you may well lay your thumbe betwixt the fruih of the foot and the end of the coffin where it principally bindeth, then raiſe both the quarters of the hoofe, with a drawer from the Cronet, vnto the ſole of the foote, ſo deepe as you ſee the dew come forth, & alſo two raiſes of each ſide, then open the foote within, & let him blood in the toes, and if it be old, the blood will be as colde almoſte as water, for that it hath not bin fed with blood, wherein the vitall ſpirit is, & that is the cauſe of the coldneſſe, wherby it is apparant, that the hoofe hath not prospered, but ſtarued, for you ſhal ſee the fruih and all the ſole of the foote ſhrunke vppe and ſtarued, then take away the ſole of the foot, and ſtop it with Nettles and ſalt bruſed together gently, not ouer hard, renewing it once a day for 9. daies, and be ſure euerie day twice, thorouglye to annoint the cronet of the hoofe, with the oyntment preſcribed for caſting the hoofe, and after the 9. daies ende, let his feete bee ſtopped with Branne and Hogs-greaſe boyled together, and binde to as hot as may bee, but ſtill annoynt the hoofe, and when you put him to graſſe, let him not weare any ſhoes, but put him in a Maſh or medowe, deepe of graſſe, whereby his feete will be alwaies wette, and ſo enlarged againe: ſome ignorantlye call this dry foundering, when as all foundering in that foote cometh by deſcending of humors to the feet, and this is cleane contrarie, & my experience hath cured horſes that haue bene

hoofe-

hoofe-bound foure or five yerres, by this practise, which commeth asmuch by drawning blood in the toe of the foote, contiually knocking the same vntill you finde warme blood to come forth.

CHAP. 158.

Of the running of the frush.



He cure is, pare away the corrupt places, vntill you see it raw, & where the issue is, then take a handfull of soote, and as much Salt, & the white of three egges, and beate them together, and hauing made the shoe hollowe, and tacked on, stoppe the fecte therewith verie hard, and renew it euerie day for 7. daies, and let not the horse touch any wet, & when he is whole, be sure after trauel to keep that foote cleane from grauell.

CHAP. 159

*Of the Leprosie or vniuersall
Manginess.*



He Horse that is infected heerewith will bee full of Scabbes, rawenesse, scuruye, and continuall scratching. The cure is,
first

first to let him blood the first day on one side of the necke, and giue him a quart of new milke, and halfe a handfull of the finest pouder of brimstone, thoroughly stirred together, for that will expell the mange, and in all his prouender and mashes continually for 5. or 6. daies giue him brimstone, and in hot graines, but if he will not eat it, giue it him with milke, new ale or wort: then the next day let him blood on the other side of the necke, at each time a good quantity. Within 2. daies after let him blood in the breast veines; within 2. daies after in the flank veines; within 2. daies after vnder the taile, so as he becommeth weake therewith: keepe his blood in a pale, then seeth chamber-ly and bay salt together, and let it be strong of the salt, then take a quantity of that blood and stir them together, that the same be thicke, then let him be rubbed all ouer with a pease wispe: then when the same is hot, rub him in euery part of his body therewith: and let it dry vpon him as much as may be, and the next day more of the same vpon the olde, that it may be as it were plaistred with the same, the which being done in the sunne, will easely be performed. After the same hath rested vpon him two daies, take bucke-Lye, and blacke sope, being very warme, and wash all his body cleane: then giue him a quart of sacke, and halfe a pinte of the best treacle to drinke, and annoint his body with this ointment in euery place. Take of Lampe oyle a quart, fine pouder of brimstone a pinte, 2. pound of black sope, a pinte of tar, a pinte of barrowes grease, and so much 5 foote of the chimney, as wil thicken it, compound them wel
tog

together, annoint him all ouer with the same, being very hot, and so let him rest till it fall off from him, then when it is all gone, wash him cleane with sope suds, and thoroughly dry him, and then cloth him and put him into a sweat, and after dry him & keepe him warme and he wilbe perfect, and remember within one moneth after let him blood a pottell at least, and it will bring him to perfection of bodie, and health, with cleane and sweete dyet, and moderate labour: & if any place be raw, throwe thereupon the pouder of brimstone only, and it will dry it and heale it, and then giue him a purging drinke, and put him to grasse so soone as you may.

CHAP. I 60.

Of the farcyn.

THis vlcer is not vnknowne to any that haue enioyed Horses, and yet vnknowne almost to all; I meane the true cause of the disease, and the cure: some say it is a corruption of blood, some an outward hurt, as of spur galling, biting of ticks, hogs lice or such like, some say an infirmity bred in the breast neere the heart, and in the side vessels or cod neere to the stones, of euill humors congealed together, which after disperse themselues into the thighes, and sometimes into the head, and do send forth watery humors into the nostrils, and then it is called the running Farcin. I haue often said if the true cause of a disease be knowne, the disease it self is easely cured. If any man of vnderstanding thinke

Y

that

that by healing the place griued, that the same is alwaies sound & whole, he is deceaued: for many times the sudden healing or curing killeth the body or maketh that part which seemeth to be healed, to become of little vse for the helpe of the body: for the mange, the leprosie, & this disease of farcin, are in a Horse especially most pernicious, for often times it falleth out that many Horses infected therewith, though they liue, and the disease seemeth to be cured yet are of small or no vse: and as I haue elsewhere saide, that as God created *Adam* Lord of all his creatures, to rule, gouerne, preserue, and haue the vse of his creatures, the same right is disced vpon vs his children, so as all our gouernment ouer his creatures, must be according to the nature of man, gouerned & prescribed by reason, because all creatures are deprived of reason, but only man: whereby it may be probaly coniectured, that where man doth gouerne, there, and not elsewhere, reason doth gouerne, and then reason being the bounds and limitation of mediocrity, we are to infer, that mediocrity is the center of all vertue, and the same ought to be vsed in all the actions of man. Let vs then consider of the vse and practise of this disease: doth not euery mans experience and his own vnderstanding (being his witnes) tel him, that when a young or old Horse that hath long rested, being taken vp from grasse, that he is full and choked as it were with abundance of humors? & doth he think that when trauell disperseth those humors, as it wil, that these humors do not fly into the ayre, but remaine in the seuerall parts of the body, and doth he think

think that the greatnes of humors being an enemy to nature, but that nature would expell them if she could, or else keepe them from the heart, the fountaine of her life, and so leaue them to creepe out of the body in some of the outward parts thereof? or otherwise, if they cannot get out better to destroy that member then the whole body? & doth not the continuall increase of humors, in the end by disorder, become rulers & predominate ouer nature, so as nature is enforced by their violence to yeeld her selfe to destruction? and doth not most men ride their Horses vpon a full stomach, and cause nature against her will to digest the same vnnaturally, whereof many vnperfect humors are bred? & doth not most men when their Horses stand in the stable and rest, giue him continually more then he can digest, which also breedeth raw superfluous humors? and doth not most men feed them in the stable with new, rawe, and greene foode, which naturally breedeth obstructions, and raw & filthy humors? and do not most men when their Horses are in the stable, suffer them to rest and feede full without moderate exercise? and do not most men when they trauell, their Horse being very hot, suffer them to drinke their fill? & do not most men when their horses come into the Inne very hot, the stomach the being most weake, suffer them then to eate, before nature be able to digest?

How then shall I expresse the true cause of diseases, when all these abuses do breede infinite causes of disease, without which no cure can perfectly be effected? yet where man cannot tru-

ly define, Reason leaueth him probaly to coniecture: and therefore I coniecture the cause of this disease to growe either from aboundance of bad humors, which corrupt the blood, or from great distemperature of the blood, by a violent heat into a sudden colde, so as I haue gathered it onely to the corruption of the blood, for otherwise I doe not thinke that the bite of a Horse or a lowse could so poison the whole body, as to become lothsome to behold: & therefore to the cure: first let him blood on both sides of the necke, 3. quarts at least, for it is most certaine that the liuer which is the fountaine of blood is corrupted, and so sendeth the same into euery part of the bodie, then giue him this drinke; take a gallon of faire water, put into it a good handfull of Rue, a good spoonefull of Hempleed, and a handfull of the inner rine of greene elder, bruse them in a mortar together, and seeth it till halfe be consumed, and being colde, giue it him to drinke: euermore continue to let him blood in that veyne which is nighest to the sore place, a great quantity, let his diet be thin, but very cleane and sweete, viz. wheat strawe, and dried sweete oates, a few at a time, then take this approoued medicine following, which although the disease be neuer so foule, it will vndoubtedly cure it.

Take of hearb grace a handfull, of Fetherfew a handfull, of Chickweed of the house a handfull, of Kiks wood a handfull, of hearb Robert a handfull, of red sage a handfull, of Alehoue a handfull, pound them together thoroughly with a handfull of bay salt, then put a good quantity thereof in each eare, and binde them so as it come not forth,
keepe

keep the residue therof in a pipkin close couered in the earth, stop the mouth therof close with hearb grace and dock-leaues, and a greene turffe laid vpon it, that no aire come in, and euery third day vnty his eares, and dresse it with new, & so continue it till all the farcin be dead; for vndoubtedly at 3. or 4. dressings it will kill it: wash all the hearbs so cleane as no durt or filth be on them: boyle chamberlye and bay salt, with a little copporas and strong nettles, to wash the sores if neede be. But beware of burning them, either with fire or other corosiue, for although it may kill the vlcer, yet being disperfed, it wil burn and scotch the Horse skin, for burning doth purse the skin, and maketh it run together, so as the Horse wil neuer after prosper. I wold haue you get cases of leather; fastned to a head stall, made hollowe like the shape of a horse eares, to lace or buckle, that you hurt not his eares, or make them laut eared, which thing the Sadlers will helpe you heerein, for many times by long binding, the eares are spoiled, so as they must be cut off.

After that you see the filthy vlcer killed and dead, yet you must knowe that the blood is still putrified and corrupted, therefore euery month at least let him blood, but alwaies in seuerall places, and when you see the blood fine and pure, then giue him some good scouring drink, a quart of white wine, a quarter of an ounce of ruebarb, laid in it in steepe, in very thin slices all a night, one ounce & a halfe of Aloes in powder dissolued therein, halfe an ounce of Agarricke, an ounce of sence steeped in the wine at night, 3. races of Ginger sliced and laide also in steepe

all night, and two ounces of sirrop of Roses, but the Rubarbe, Sence and Ginger, take out of the wine but before you put in the other simples, and then make it blood warme, and giue it the Horse, & so let him rest all that day, giuing him nothing but Wheate-straw at night, and the next day following giue him a pottle of sweete strong worte, & a quarter of a pinte of Treacle, and then keepe him warme and giue him wheat-straw, & good plentie of sweet Oates. After all this wash all his body very clean with Buck-lye, and black-sope, and after cloath him warme, and giue him a swet, and he will remaine a perfect horse, and heereof haue no doubt.

CHAP: I61.

Of the Cancker.

THis Vlcer likewise groweth from the causes afore said. The cure is, let him blud aboundantly in the veines that be next the sore, then take of Alū 1. pound, of green Coporas 1. pound, of white coporas a quarterne, and a good handfull of Salt, boyle them together in faire running water from a pottle to a quart, this water being warme, put parte thereof into a dish, and with a coult wash the same till it begin to bleede, and let it dry in, then take of black-sope 1. pound, and of Quick-siluer halfe an ounce, and incorporate them till the quick-siluer be not seene, and alwaies after you haue washed the same with a slice, couer the Vlcer with this medicine till it be whole, but bee sure still to let blood

about

about the Vlcer, for many daies together, and when it is killed, then cast vpon it the poulder of vnlickt lime, or of brimstone.

Chap. 162

Of the Fistula.

THis is a filthy Vlcer also, bred from some Vlcer not thoroughly cured. The cure is to search the depth thereof, with a quill, or with some other instrument of lead, for vnlesse you finde the bottom it is hard to cure, and hauing found the bottome, if it bee in place where you may boldly cut with a Rasor, make a slit against the bottome so wide as you may thrust in your finger, to feele if anye bone or gristle be perished, or spungie, or loose flesh, which must be gotten out, then boile a quarterne of honny and an ounce of Verdegreafe in powder, stirring it continually vntill it looke red, then taint therewith and bolster it with flaxe that it get not out, but if the place be where the taint cannot bee conuenientlye kept in, fasten on each end of the hole a Shooma-kers threed ouer the bolster, to keep the taint in, renewing it euery day vntill it leane mattering, and make the taint lesser and lesser, & sprinkle thereon a little slickt lime. But if you cannot come to taint it to the bottome, then take strong lye, honnye, Roche Allum, Mercurie, and seeth them together, and applye it to the bottome of the Fistula. If the Fistula be in the head, take the iuice of Howselike, and dipp a locke of wooll in it, and put the same in his eares, & vse it euerie day till it be whole.

CHAP. 163.

Of a spongie wart.

THe cure is, if it be lōg enough, tie a threed about it verie hard, and it will eate it off, or else take it off with a hott yron.

CHAP. 164.

Of Woundes.

THe cure is, take of Turpentine, of Mel Rosatum, of oyle of Roses, of each a quarterne, and a little vnwrought waxe, and melt them together, stirring them continually, and so vse it with taint or role, as occasion shal be.

CHAP. 165.

Of pulling out shiuers or Thornes, and of swelling.

THe cure is to pull it out if it may be seene, but if it swell, and cannot, then take wormewood, Paretorie, Beares foote, Hogs grease and honny, boyle them together, and being hotte, make a plaister; it is excellent for anye swelling, so also is Wine-lees, Wheate-flower, and commen boyled together, which when it is at a head, Launce it.

C H A P. 166

Of Sinewes cut or bruſed.

TAke of Tarre, Beane-flower, and oyle of Roſes, and lay it hotte to the place :ſo are Wormes and Sallet Oyle fryed together: ſo is the Oyntment of wormes, which you may haue at the Pothecaries.

Chap. 167.

Of killing the fier either in burning or ſhot.

TAke Varniſh or Oyle and Water , beaten together, and annoynt the place with a feather.

Chap. 168.

Of Bones out of Ioynt.

THe cure is, to binde all the fore-legs together, and to caſt him on his backe , and then to hoyle him from the ground with his heeles vpward , ſo ſhall the weight of his bodye cauſe the ioynt to ſhoote in againe in his right place.

Chap. 169.

Of a Horſe that ſtumbleth.

THis is called the cordes: the cordes is a ſinewe that breedeth amongſt the Sinewes, the one end commeth downe to the Shackle veine, and ſo vpthorough the legge, and goeth ouer the inner ſide of the knee, and ſo ouer the ſhoulder, and ſo along the

the necke by the Wefant, and it goeth ouer the temple, ynder his eye, downe ouer the snowt, betwixt both the noſtrils & the griſtle, there knit the length of an Almond, take a ſharpe knife and cut a ſlit euen at the top of his noſe, iuſt with the point of the griſtle, open the ſlit, & you ſhal perceiue a white ſtring, take it vp with a bores toth, or a Bucks horne that is crooked, or ſome crooked bodkin, & twine it about ſtraite, and cut it a ſunder, you may twine it ſo much as you may reare his foote from the ground, then ſtitch vp the ſlit, and annoynt it with butter, & the Horſe doubtleſſe ſhall be cured.

CHAP. 170

Of curing a hurt.

TAke waxe, Turpentine, roſen, & Hogs greaſe of like quantitie, and halfe ſo much Tarre as any one of the other ſimples, melt and boile them together, and keepe it ready for any accident.

Chap. 171.

Of repaying a broaken hoofe to make it grow.

TAke of Garlick heads 7. ounces, of hearbe grace three handfulls, of Allom beaten & ſifted 7. ounces, of Barrowes greaſe that is old 2. pound, mingle all theſe with a handfull of Affes dung, and boyle them together, and annoynt the hoofes there with.

Chap. 172.

Of a horſe that cannot piffe.

TAke a pinte of white Vinegar, halfe a pound of Simgreene, bruſe it ſmal, & wring out the iuice,
take

take a handfull of Fennel, a handfull of Foxe-gloues leaues, or the flowers : 2. ounces of Gromel seede, and halfe a pinte of sweete hony, stampe them well together and straine them into the Vinegar, let him stand without meate and drinke 24. houres.

Chap. 173.

Of fretting in the Guts.

TAke in the morning a quart of good Ale, 4. ounces of Fenegreek, 7. ounces of Bayberries, as much long pepper, an ounce of Ginger, two handfulls of Water-creffes, a handfull of Sage, another of Mints, beate them altogether in the Ale, and seeth them in the Ale, then streine it, and giue it him blud-warme, rope all his legs, and tye him that he lye not down, and put him into a sweat, and keep him warm, and drinke no colde water for three daies after, and giue him dried beanes and Oates for his prouender.

CHAP. 174.

Of the dangerous galling of a Horse.

TAke a pottle of vergis, two pennyworth of green coporas, boyle it to a pinte and a halfe, wash and sear the hole there with, and fill the hole with red leade so let it remaine three daies vntouched, then wash it with the same, fill it againe with red leade, this will heale it, though it bee galde to the body.

CHAP. 175.

Of sinking a Thistula or windegall.

First seere the Thistula, then take Rosen, sheepes tallowe and Brimstone, and boile them together, lay it on hot with a cloth, and it will sinke downe.

For the windegall, slit out the ielly; and lay it not so hot on, and it will keepe the same cleane.

CHAP. 176.

Of a Blister.

TAke the iuice of ground Iuy, so much Brimstone, a quantity of Tar, and so much Allome, and lay it to the blister.

CHAP. 177.

Of the paine in the head.

TAke a pinte of malmesey, five new laide egges, a head of brused Garlicke, small Pepper, Sinnamon, and Nutmegges, beaten fine & giue it him to drinke, three daies together, and fast six houres after.

CHAP. 178.

Of a Farcin or sudden breaking out in any part of the body, to stay it, and fill it.

TAke this ointment, and alwaies haue it ready in your stable: three ounces of quicke siluer, put it into a bladder, and two spoonfulls of the iuice of Oringes and Lemons, shake them together, then take a pound of fresh hogs grease, and of vergis one ounce, beate them all in a wooden dish, and worke

worke them thoroughly together, then take a poūd of freſh Hogs greaſe, and annoint the ſame therewith, and ſlit the ſame if neede be, then waſh it, and then put into his eares, the iuice of Rugweede, and he will be perfect.

Of a wrinche in the Fetterlocke, or other ioynt that is ſuddenly done. Chap. 179.

TAke of Naruile, and black-ſope, boyle them together a little on the fire, & annoint it therewith.

Of a Windegall that it ſhall not grow againe. Ch. 180.

WHen you haue cut the ſkin, take a ſpoonfull of Oyle de bay 1. ſpoonful of Turpentine, one penny worth of Verdegreaſe, the white of an egge, & a quarter of an ounce of red lead, boyle them together to a ſalue and lay the ſame to the place.

Of the ſtone in a Horſe and Cholicke. Chap. 181

TAke a pint of white wine, halfe a pint of burſeed, & beat them ſmal, two ounces of parſely-ſeed, halfe a handfull of Iſope, halfe an ounce of black-ſope, halfe a handfull of vnſet leekes, and halfe a handfull of water Crefſes, mingle them together, & ſtamp them and ſtrein them, but put the burſeed & parſely ſeed to it after it is ſtreined, and then warme it, and giue it him to drinke.

Of a horſe that piſſeth blood. chap. 182.

TAke Barly, & ſeeth it in the iuice of Gomfollye, and giue him the barly to eate, and the iuice to drinke.

Of Ripening an impoſtume. Chap. 183.

TAke Mallow roots, & Lilly roots, & bruſe them, and put vnto them Hogs-greaſe, and lyn-ſeede meale, and plaſter wiſe lay it to.

To bring haire a gaine. Chap. 184.

TAke the dung of Goates, some hony and Allum,
and the blood of a Hog, boyle them together, &
being hot rub the place therewith.

To make a white marke on a horse. Chap. 185.

TAke a Tile & burne it to poudre, take dasie roots,
and the roots of a white bryer, of each a
like, dry them, and make powder thereof,
then shau the place that you wil haue white, rub it
very much with the powder, then wash the place
with this water: take a quantitie of Hony-suckle-
flowers, and a quantitie of hony, and the water that
Moles haue bene sodde in, and wash the place, and
rub it very sore therewith: doe this fīue daies, and
keepe him from all winde, and it will bee white.

To make a horse he shall not neigh. Chap. 186.

THe a woollen list about the middest of his tongue
and he shall not ney so long as it remaineth.

To make a horse follow his Maister. Chap. 186.

TAke one pound of Otmell, a quarter of a pound
of honny, and halfe a pound of Lumary, & make
a bagge thereof, and beare it about you next your
skinne, and labour therewith till you sweat, & wipe
the swet with the bag, and keepe the Horse a day &
night fasting, and giue it him to eate, and also vse to
giue him meale and branne, and he will follow you.

Lastly obserue in al cures, that the onely sure way
is to giue fire to the wood, if possibly you may with-
out danger of the sinews, & beware that you do not
cure but when the horse hath rested, & that it be not
done when he is in any grieffe or paine, but in ca-
ses of necessitie. I had once purposed to haue set out
the medicines of all cures as they are vsed in moste
christian

christian Nations, but time would not permit, and therefore I refer it as God shal giue life & leasure. In the meane time, assure thy selfe if thou wilt reade this tract at aduisedly, temperately, and with deliberation, thou shalt finde sufficient for thy full instruction.

The Epilogue.



IT appeareth by this treatise, that the perfection of all generation, creation, preservation, and long life of horses consisteth wholye in the true composition of the temperature of the foure first qualities, heate, colde, moist, and dry, and is the truest and moste proper continet cause therof, and therefore the true knowledge therof (being the only roote from which all Horsemanship springeth) is of all knowledge most to be desired, and attained, and is (of the learned) truly and rightly tearmed Nature, for that according to the quallity therof, euery horse worketh, and not according to Arte, for Arte is but a hand maid to nature, appointed to deliuer precepts to direct the manner of the action moste pleasing, and practice to act & perform the same, through long vse with ease & facility, as appeareth in many places of this Tractat: and because those, whose bosome the hand of heauen hath richly furnished with all vertues heerin, & to who of right the seat of iudgemēt (in the true knowledge of horsemanship) apperteineth, & frō whom the heroical spirits & generous issue of this kingdome, are to receiue instruction, haue the edge of their industry cleane abated by force of pleasure & security, & therby lately fallen into a deep slūber, or rather into a deadly sleep of silence, wherby many indaunted corages and

Chas Henry shows fully & clear.

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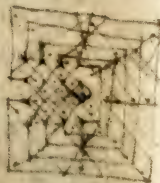
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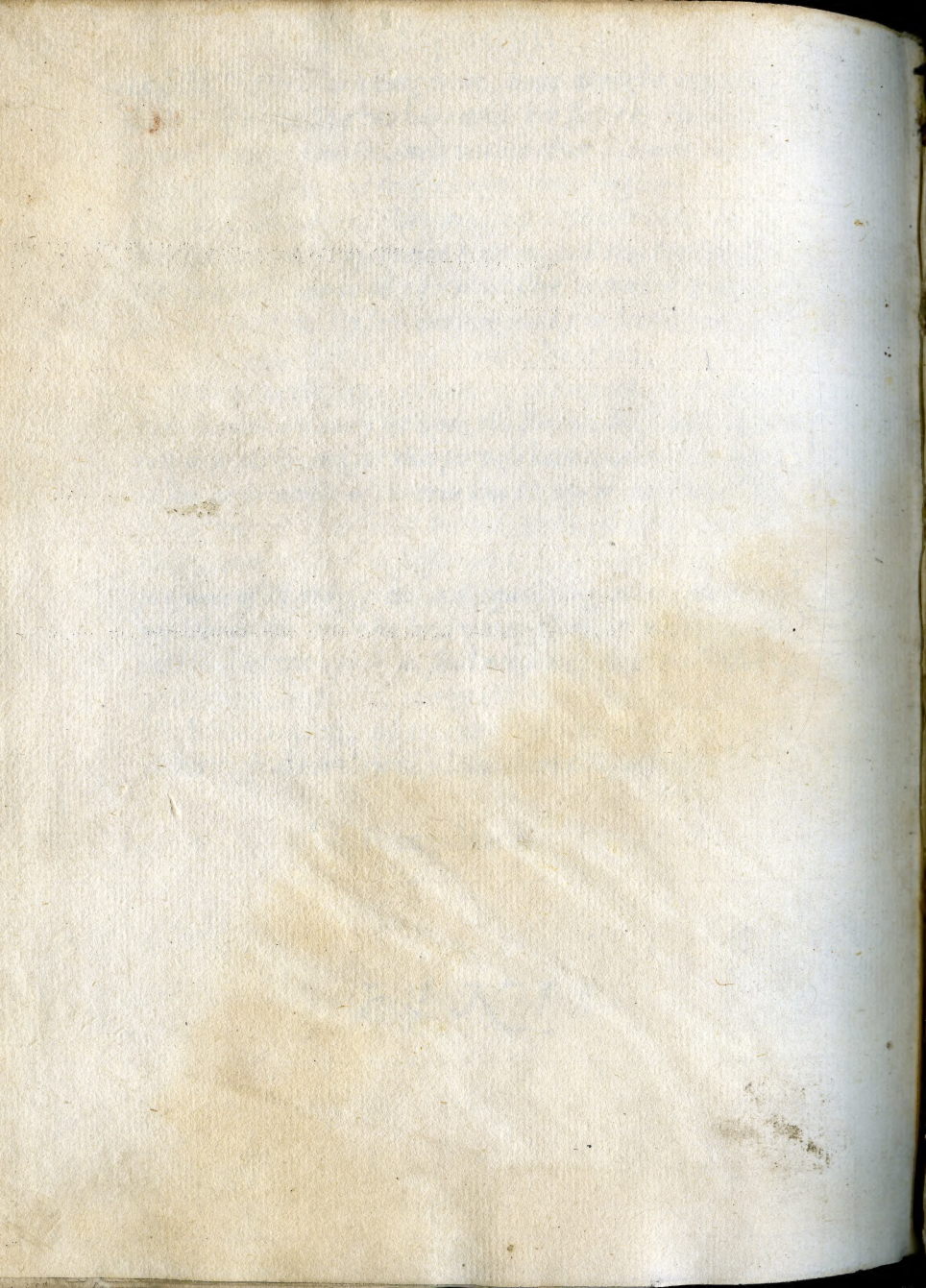
The Epilogue.

and choise wits of this kingdome, haue thought nature to haue delt niggardly, & to haue made her staple & storehouse of horsemen and horses, onely within other Nations, and to haue cut all trade and traffick with little England, & that the true knowledge of Horsemanship hath not bene natie therein, but onely in forraine Nations, and this English Nation to haue bene in all ages mortallye wounded with the Strangers Goade. My self (enuying none nor detracting any) haue aduentured by the true knowledge of naturall causes, to vndermine the strongest holds of al Forreine force, whose foundations are onely set vpon the deceiueable sandes of eronius practise: and for that purpose haue couched this Aphorisme or principle of the true knowledge of horsemanship, in the circuit of a small Period, although the knowledge thereof comprehendeth sufficient to fill great volumes. I do presume of all indifferent and equall iudgements, that this my labour shall neuer be held vaine-glory, or needlesse curiositie, but with such as shall not peruse these my labours, with them, inauditi tanquam nocentes pereunt, et hic baculum fixi, and as to those who haue not yet learned either to speake or do well, I leaue them this farwell.

Face vel tace.

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